

A
C O R D I A L
F O R
L O W S P I R I T S.
B E I N G A

COLLECTION of curious TRACTS.

By THOMAS GORDON, Esq:
Author of the INDEPENDENT WHIG : and other
Writers.

Wo unto you, hypocrites.

CHRIST.

*They would request us to endure still the rustling of
their silken cassocks ; and that we would burst
our midriffs, rather than laugh to see them un-
der sail in all their lawn and sarcenet, their
shrouds and tackle.*

MILTON of reformation.

VOLUME THE SECOND.

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THE
CONTENTS
OF THE
SECOND VOLUME.

I.

A Sober Reply to Mr. Higgs's merry Arguments

II.

The Creed of an Independent Whig.

III.

A Letter to the Author of the Independent Whig.

IV.

A Letter to Dr. Sherlock, under the fictitious Name of Dr. Gilbert Dalrymple; but the real Author Dr. Leigh, Rector of Halifax, in Yorkshire.

V.

A modest Apology for Priestcraft.

VI.

The CONTENTS.

VI.

*Priestianity ; or a View of the Disparity
between the Apostles and the modern
Clergy.*

VII.

*Remarks upon two Presentments of the
Grand-Jury of Middlesex.*

VIII.

A Vindication of the Quakers.

IX.

A true Picture of a modern Tory.

X.

*A new Catechism, with Dr. Hicks's
39 Articles. Recommended by Mr.
Gordon, in the Dedication to the first
Volume of the Independent Whig.*

XI.

*An Address to conforming Arians. By
Mr. Joseph Hallet, of Exeter, Dis-
senting Teacher.*

XII.

*A Prayer. By Dr. Grosvenor, Dis-
senting Teacher.*



A S O B E R
R E P L Y
T O
Mr. *H I G G*'s
Merry Arguments,
From the Light of Nature,
F O R T H E
T R I T H E I S T I C D O C T R I N E of the
T R I N I T Y.

With a POSTSCRIPT relating to the
Reverend Dr. WATERLAND.

*And curs'd be He, Lord Piercy said,
By whom this is deny'd.*

CHIVY-CHASE.

First printed in the year 1720.

VOL. II.

B



A S O B E R
R E P L Y
T O
Mr. H I G G S's
Merry ARGUMENTS, &c.

S I R,

“  HAVE sometimes consider-
“ ed the ready assent which
“ the *common* and *illiterate*
“ people give to the Doc-
“ trine of the Trinity, as
“ delivered by the ancient gentry of *Nice*: And
for which they have orthodoxly contended, at
times, with all the world. “ It seems diffi-
“ cult to place it to any account, save this,
“ that it is planted in human nature,” by the

4 *A CORDIAL for LOW SPIRITS.*

prejudice of education, and maintained by human engines. But here I caution my readers, not to make too hasty or too natural a transition from hence to the absurdities of the Turkish alcoran, or the religion of the Brachmans in the East-Indies.

This gives me an occasion to examine your late notable enquiry, whether this mystery is not manifested by the light of nature; and if so, whether it is necessary, at great expence, to maintain *crafts-masters* to teach and inculcate this natural discovery, any more than eating, drinking, sleeping, walking, talking, &c.

The light of nature, I confess, manifests, to all men, a first cause, or *causa causans*, (as the school-men say) by arguing from the effects to the cause; but whether this first cause, by an unavoidable necessity, was obliged to beget a second cause, as a *causa sine quâ non*, from whence a *third cause* was necessarily to proceed; and whether the BEGOTTEN and PROCEEDING *first* and *second*, do not imply a *priority*, are the questions.

You, sir, very rightly observe “in human nature one great perfection is, that it subsists in more persons than one;” from whence I observe also two things.

1. That one of the *greatest pleasures* of human nature subsists in, and betwixt, *more sexes* than one. And

2. That

2. That the perfection of *human power* consists, subsists I would say, in more persons than one.

To prove my second observation, I have three old saws used in our family for many years.

1. *Vis unita fortior.*

2. *Multorum manibus, &c.*

3. Two (you perhaps read it *three*) heads are better than *one*.

But here I protest, with both hands, against all nice distinctions, as fearing you will not admit the force of them, and say these THREE are but ONE; and tho' they are *distinct* in *sound* yet they are not *divided* in *sense*: But I aver they are THREE, the product of two soils at *vastly different times*.

“ Now as it is the perfection of *human power* to subsist in more persons than one,” because it multiplies the *Number, Strength, Wind, Noise and Brass*, “ besides many other prerogatives of the multiplied substance,” do as the old woman did take your dog to market, and call in to your assistance *S N A P E, T R A P, S H E R L O C K*; and above all, *because before all*, the great master of cups and balls, Mr. *Lawes*: Ranfack *water* and *land*, and see if your united force of number, strength, wind, noise and brass, &c. can answer the foregoing questions; but let me enter my caveat against

6 *A CORDIAL for LOW SPIRITS.*

all authoritative or traditional subtilties and distinctions; for as your enquiry is whether they can be proved by the *light of nature*, I shall insist that they *are* proved by the *light of nature*.

“ And since the *human nature* has this perfection, and since there can be no perfection in the thing caused which was not first in the cause, we (but how rightly) say the divine nature has this perfection, and does subsist in more persons than one.” *quod erat demonstrandum.*

From hence give me leave to infer, that to make this perfection still greater, we may multiply the number of PERSONS. And this shews what excellent modern *divines* the *old Romans* would have made, who raised the perfection of *their divine nature* 13,333 times higher than the great St. ATHANASIUS, or his followers. For my part, I am ashamed of your stinginess, when a man is in the humour of multiplying, let him go on.

You are very right where you say, “ That which distinguishes one person from another is the personal propriety, or something peculiar to each person, and not common to any other,” such *e. g.* as a squint eye, crooked back, &c. to which I will add priority and posteriority in the course of appearance, with many

ny other indications; which makes me wonder you should reduce them to but one, namely origination, of which you say there are but three sorts in human nature. Admitted. The first person must, *AY MUST*, have been created; right; and consequently is (was you mean) not *BEGOTTEN*; very right again: Nor did he any other way *PROCEED* from it; good; so ar agreed.

“ Now the *second human person*, for ought that appears to the contrary, may have been made out “ of the body of the first; and therefore tho’ “ not *BEGOTTEN* by, yet may have *PROCEEDED* “ from, human nature.” I confess this argument to me no way appears conclusive of the question now debated amongst us; yet I do not know, but as it is the rule amongst you *Hebreicians* to read that language backwards, so it may be likewise to begin your arguments at the wrong end too. But to return.

Phy! Mr. HIGGS, what’s become of your mighty zeal for the honour of the *holy history*? Methinks your “ *For what appears to the con-* “ *trary,*” seems to be very faint and languid, nothing like your blusters for *Moses* and the old Woman at *Endor*; and then your “ *May have been,*” &c. seems weaker and weaker. Why! it looks as if you designed to come on my Side of

the table, and my side of the question too. I expected, learned friend, to have seen that sentence stand thus, **MUST**, ay **MUST**, in capitals. Then as for your *begotten* and *proceeded*, I doubted not to have seen them also distinguished from the rest of the words in size, if not in colour, as being **ESTABLISHED** terms of art amongst the masters of modern arithmetic.

“ The third human person must have been “ *begotten*,” and so undoubtedly he was, as well as the 4th and 5th, and so on to the *last night’s job* ; but how (from these premises) you conclude, therefore there can be but *three personal proprieties*, or distinguishing marks of one person from another, I see not. But to weaken the force of that *Ergo*, I appeal to the whole town, if they think the *facetious granny* has not, or the late *humble shoe-cleaner* at the *horse-guards* had not, other personal distinguishing proprieties besides those abovementioned, *i. e. unbegotten, begotten, and proceeding*.

My dear friend, in your excess of good humour, you next shew us the perfection of human nature lies in having these personal distinctions. I perswade myself you do not mean those eminent ones in the two instances abovementioned. And as I have already supposed you do not mean these remarkable personal proprieties instanced before ; therefore, I must **Look** for what you do, and I
find

find you saying it will appear to be a perfection in human nature, to have these three personal proprieties. "It must be allow'd."

"1. To create *dust* into a human body, is "a perfection of that *dust*." I own this Assertion (without entering into a physical enquiry of the matter) will bear a great debate, if we are allow'd to produce our authorities for what we might say from the *pulpit* or the *pillory*; the former I am sure has furnished us with many hours talk upon the miseries, pains, and anxieties, to which dust, so modified, is prone, and many old women and splenetic *religioso's* have confirmed all this *vivâ voce*; even that great instance of patience, JOB himself, (God only knows if the story is true, for it was a great way off, and a long while ago) somewhere wishes his dust had continued dust, or in his own words, *that he had never been born*; and if the visionary complaints of all ages had been faithfully committed to paper, I presume we should have had authorities sufficient to have over-ruled your single assertion.

2. As to the second, if the woman had been created of the more perfect part of the "more perfect substance," it would have been much better for us men, say some waggish husbands.

3. "To be begotten by both," does not argue a greater perfection, since whatever degree

10 *A CORDIAL for LOW SPIRITS.*

of imperfection is contained in either, a share of it must necessarily be convey'd with what you call the animal spirits of both, for we know the liquor will have a smatch of the cask ; besides this, the parson agrees, that the begotten and proceeding too, bring so much imperfection away with them, that they will not undertake to wash it off, without being well paid for their pains ; “ And “ therefore since it has been” asserted and subscribed too, that a unit does subsist in more numbers than *one*, it is now evident these numbers are *three*, because the “ *distinct* figures by which these “ numbers are *distinguish'd* are *three*, viz. 1, 2, 3. *Quoderat demonstrandum.*

My friend, I perceive you have now turned the other end of your glass, and found out some *Imperfections* in the personal distinctions of human kind, which I see you are very willing to *remove* : come on then.

1st and 2dly. *Two* of the many imperfections of the human personal proprieties or distinctions may be crook backs and squint eyes ; remove these, and 'tis possible the woman may prove a perfect toast, and my lord a very pretty fellow.

3dly. “ A *third imperfection* in the human “ personal proprieties is, that one is older,” much older than another ; “ remove this,” and the old person becomes brisk and airy, and I am
per-

perswaded many a staid matron will let you partake of the benefit; even I the humble author will not be ungrateful; for I profess I labour much under the imperfection of priority of time, or the women complain unjustly.

You are so very civil, sir, in finding so few imperfections in the personal difference of the human race, that we must be thankful to you for it, as well as for lending us your kind assistance to “*remove* them”; but I fear if I was to examine further, I should find you call the very difference^s that nature (or the god of nature) has wisely made betwixt persons and things for distinction sake, imperfections, and are willing to have them *removed*. Why, I will tell you what, *remove* all these differences, we will fairly own *three* persons are really *one*; but untill you do that, as I have learnt at the writing-school, I will continue to assert, that once *one* is not *three*, and *three* times *one* are more than *one*.

I own with you, that the capacity of “begetting a son like myself” (being a very pretty fellow) and the pleasure in so doing, “was a “perfection”: and as to your “*unity* being resembled only to a *unity*,” you are very right; nay, I agree with you entirely, learned sir, that the “multiplication of this unity” by its self, and producing *three* “is an imperfection”; I

was going to add contradiction, inconsistency, and a great deal more. But mum !

“ *The light of nature* therefore, as it manifesteth “ the existence” and being of persons and things ; “ so if we pursue our argument from the subordination of the “ effect”, in point of time, to the priority of the “ cause”, we shall find by the *light of nature* that the cause must be before the effect, and that I am some years older than my son. But perhaps you may argue that the materials whereof my son is made, as well outside as lining, were repositied in the great *lumber-house* of nature, and made co-eternal with mine. I cannot tell what to say to that, having never been concerned in a *lumber-office* ; but some great scholars tell me, *de non apparentibus & non existentibus eadem est ratio.*

You have been often *removing*, now give me leave to *remove* too ; but what shall I *remove* ? Why, when my hand is in I will even *remove* every thing, time and place in particular, and see what a mortal confusion I shall make in *Chronology* and *Topography*. As for the distinction between persons, fathers and sons I mean, *remove* that and they are both *one*, and I am afraid “ the “ light of nature will be puzzled to give distinct “ names to each of these persons.

Dear

Dear sir, give me leave to make these *removes* useful to yourself and every body else; First, *remove* the sophistry of words and arguments whereby this doctrine is supported, and the *violent threats* wherewith it is obtruded upon the reason of mankind, and then their eyes will be opened, and they will see by the *light of nature* the falsity of some tenets, as plain as the nose in my face; which you know is remarkable for its size and situation.

“ I consider with you the *unbegotten* man, or “ the first man in human nature, such as he was “ before the first woman was made out of his “ substance”, and can find but a meer *unum per se*; with respect to his posterity — he had none as yet, nor any tools to work upon; this duly considered, the light of nature will not call him *father*.

I would as seriously apply this as you do, and own, God is properly stiled God, as being goodness itself in the abstract. “ But with respect to” —

You will agree with me, after *Adam* found *Eve*, and got under her green apron, it is probable, in ten months he found a third; “ concerning which begotten person, there can be no “ difficulty in stiling him the *son*”. But I am afraid you will find a great deal to do, before you can prove him as old — as *his own daddy*.

As

As to your observations on the animal spirits, they may be good, nay very good ; but the remaining part of that section, “ for *distinction* “ *sake*”, I profess I do not understand ; therefore humbly desire you will explain your meaning in the tenth edition, or make it an appendix to the history of *witches* you have so long promised a friend of mine.

“ And now sir, the light of nature shews us “ that” an unite does not subsist in three *Integral* numbers, nor that these three are first, second, and third. And since the nature or power of a unite is undivided and wholly in its self, therefore the natural value cannot belong to the other figures, but still a numerical propriety may belong to each.

“ To what else now can we ascribe the ready “ assent given to this doctrine”, but to a human engine made of *birch*, or more *coercive materials*, inflicted on mankind by persons who have “ de- “ praved their reason and understanding with pre- “ tences” to faith and mystery, “ and wisdom “ above what is written” ?

As for the terms *substance* and *attributes*, *personal* and *properties*, *orthodox* and *heterodox*, *schism* and *heresy* ; and many more made use of by yourself and friends ;— they put me in mind of a merry string of words we often play’d upon at school ;

S A T O R

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S.

A clever sort of a this and that and t'other; either this and that and t'other, or neither this and that and t'other. Oh *Heydecker*! match it the next masquerade if you can.

But go on sir, "tho' it may credibly be said "the orthodox notion of the trinity": pish, why *orthodox*? I hate that hard word, pray unbutton it, and let us know what it does and does not signify, for I have heard in some countries it stands for a glass of wine and a toast, by way of whet; for a double chin, a coach and six, a black rose, (nay a white one too, on a particular day,) a prunella gown, a white frock, and perhaps a hoop-petticoat. In another place it signifies an elbow chair, a high-crown'd hat, a bunch of keys, leiger-de-main, and abundance of *Éra's*.

You'll pardon this short, but necessary digression. We now proceed.

And therefore, "tho' it may credibly be said, "the orthodox notion of the trinity was *revealed*". How, sir! *revealed*, I have mistaken you all along! I thought you had been enquiring whether it had not been discoverable by the *light of nature*;

nature ; but I find you are willing to have two strings to your bow. Well, but let us see how it was *revealed* : “ Why, by God himself to *Adam*” ; by *Adam* (upon his meer say-so, it seems, like our modern scandal) “ to *Methusalah* who lived (the Lord knows how long) “ ’till *Noah* was of age to receive it”, but at what age that was, you have not thought fit to tell us ; therefore I desire your opinion, whether his *nonage* or *dotage* was the most proper time. Our naturalists indeed agree that, in this climate, grafting upon a young stock makes the best improvement, and our *old women* and *priests* take their measures accordingly, and inculcate the terrors of gods and ghosts into the earliest youth, which, it is observ’d, they seldom get rid of as long as they live ; but be that as it will, “ *Noah* told the story to *Sem*, and he to “ *Abraham*, and so on by an hereditary right” with the crook and the cann : now I cannot see by this, that any of these gentlemen took the least notice of it to their younger children, or the collateral branches of their families, tho’ I believe some *weak* people will agree that *Noah* had much better have instilled this *into* his daughters, than *something* else. *Sed de hoc quære ?*

I wish, dear sir, you had stifled this part of the matter, for fear some of the disaffected should borrow your very words and put them to an ill use :

use: no less than setting aside our present glorious monarch, because he happens to fail in his lineal descent from *William I.* or *James II.*

I observe, sir, in your method of revelation, or handing down the story, (the words imply the same) you confine it to the *eldest* son in each family, and keep it as a secret from the younger fry; to account for which, I fancy you had regard to your beloved *patriarchal scheme*; for according to your notion, they were not only *kings* but *priests* also, and that *jure divino* too; so that they could exercise a twofold tyranny over their brethren, a temporal and a spiritual. You have done very well to equip them with such a power, to distinguish between the *clergy* and the people as old *Ambrose* used to say. We have indeed in this age mended the matter much, to the wonderful mortification of the spiritual powers, and by a peculiar custom they are exempted, as well as *butchers*, by law, from a vote, where the blood of any subject is in danger; tho' they still, to keep up their port, retain amongst themselves the honourable name of spiritual princes, ambassadors, and I know not what, and are daily striving to regain their lost advantage, I mean tyrannizing over our reason, and darkening the light of nature.

And as the priest had then both swords in his hand, and never failed to make a free use of them,

to this we must ascribe the ready assent given to this doctrine, by all men who durst not see or hear with their own eyes or ears, but depraved their rational faculties with visions and dreams, or something near a-kin to them.

Perhaps you may have heard that it was an observation lately made by St. *MICH—L* of *H—m—r—th*, that the clergy had never good times since *abby lands* were taken from the *church*, and the bible given to the laity, with liberty to judge of it as they thought fit. And his veracity you will never question, as often as you think of the disputes of the *B—* of *Ca—le* and Doctor *Andrew Snap Shorto de Testy*. “And so “now few infidels to the doctrine” of *the trinity* are to be found amongst the learned bigots, “none at all among the illiterate people.”

From all these foregoing premises I take the liberty to assert

1. That second and third do imply subordination.
2. That tho’ Mr. *Joshua Ben Adonijah Logos*, the *Jew*, is a very old gentleman and has a long beard, yet his father is many years older.
3. That *one* is but *one*, and *three* are more than *one*; and whatever *M. A.* teaches his scholars otherwise, ought to be whipt out of his *desk*.

And

And I think these conclusions “are as natural
“as our notions of a God, and are as readily as-
“sented to as spoken.”

I remember a few days since, in company with
some gentlemen belonging to the *trinity-house*, I
made an experiment upon the old *apple-woman* at
the corner of our alley. I agreed with her for one
pippin, and chose three exactly alike for size and
colour, and put them into my pocket. The old
woman demanded more money; but I insisting
that these three pippins were but one pippin, and
that it was as plain as the nose on her face, she
immediately raised a mob upon us, and your
friends were sufficiently satisfied how little nature
has to do in *your new discovery*,

“Let every christian lay his hand upon his
“heart, and ask himself how he hopes to be sa-
“ved”; whether by faith, fully practising what
he is rationally convinced is his duty to *practice*, or
by a blind implicit adherence to what a pack of
old fellows, contrary to the strongest convictions
of sense and reason, shall impose, whose igno-
rance or kn——ry, may be as much greater
than a single person’s, as “the multiplied sub-
sistence” is more, according to your own way of
reasoning, p. 32. For I conclude the *imperfections*,
as well as the *perfections* of human nature,
may be worked by the same rule in *arithmetic*.

If religion was not the subject of rational enquiry, I do not see how the text could call it a *reasonable service*, or the honest apostle advise to *give a reason for the faith that is in us*. We see our saviour himself, after his resurrection, appealed to the rational faculties of *Thomas*, and subjects the proof of the fact to the conviction of his own senses, without terrifying the poor scrupulous fellow with the language of our hopeful saint; *ATHANASIUS* I mean: after whose example indeed too many modern zealots have, and would still continue to copy; and as an earnest of their fire and brimstone hereafter, give the doubting wretch over to fire and faggot here. Oh! the irresistible force of *human engines* when thus applied! that Alexandrian *creed-maker* has done us much harm, the lord reward him!

Mercy and justice are undoubtedly among the many attributes of God, and so is wisdom too, without which that great being would be very imperfect; but then how you will reconcile the *punishing himself* for the faults of others, to either his justice, mercy, or wisdom especially, I profess the *light of nature* will not inform me:

I could ask another question in this place; but *iesus piscator sapit*.

Scripture says, and the natural reason of man confirms it, that GOD is but *one*; and the former of these two authorities more than once asserts

serts that our *saviour* JESUS CHRIST was begotten, nay *Paul* to the *Galatians* says, *made of a woman*; both which opinions obtained "without opposition" from christians, 'till a restless, factious PRIEST or DEACON "depraved our natural notions of God, and by a mobbish choice got into the episcopal chair of *Alexandria*, and being instigated with a savage zeal, not only actually demolished a church, but had near too overturned the whole structure of the christian religion; adding to this, sacrilege, rape, treason and rebellion against his prince and country: in short, running a muck against all the ties of civil society, for which, I suppose, he has been since dubb'd with a ST. before his name. *Glorious priest!* but this, and no other, is your famous creed-maker, oh *Trinitarians!*

We have seen in these our days, a fellow of • the same cast and calling, riding upon the shoulders of the mob, and putting the whole frame of government into disorder and confusion; and so it will ever be as long as we make *priests* of the *meanest* of the *people*, and sacred *Ambassadors* of those men, who by their *birth*, *understanding*, and *principle*, were designed by nature for pedlars or porters.

These folk (you wot whom I mean) I own may be *harmless*, nay *useful*, if, like fire, they
are

* Dr. Sacheverell.

22 *A CORDIAL for LOW SPIRITS.*

are kept under a skilful superintendent ; but to have our roast meat, and religion, our creeds, and our cabbage, over-cooked, will never agree with the true *English* taste.

My dear friend,

I have made a great digression, I own, but your goodness will easily pardon it when I tell you the occasion, *PRIESTCRAFT*, sir, *PRIESTCRAFT* ; it is like an *ignis fatuus*, if we follow it, it leads us naturally out of the way. But to keep you company.

I beg you will tell me how you call those “ pre-
“ tences atheistical” that scruple, or even deny revealed religion ; I have confessed the being of a God may be found by natural reason, and is assented to, and that he is even worshipped by all, under one name or form, or another. I wish for the sake of my fellow labourers in the pulpits, that you know what, and all that, were but half so evident, or had obtained half so far. And since you have catched up two or three quotations to throw at my head, you will give me leave to return you the same weapons, and tell you in the apostle’s words: *I perceive that in all things you are too superstitious. Oh foolish Galatians, who hath bewitched you ? ye worship ye know not what. You are zealously affected, but not well.* To sum up all in a short compass ; *your Priests prophesy*

phesy lyes, and teach for doctrines the commandment^s of men.

If I have misrecited the texts, I hope your pardon ; for I own, and declare, my little boy's *estament is so obliterated with the abusive handling of the scholars*, that I can scarce read it at all. And as for my large church bible, an unlucky *parson* is now *playing upon it*, and I do not care to tell him so, lest I should be thought to disturb a licensed preacher.

I agree with you, fir, that " there is a great difference between advancing new doctrines, " and proving old ones with new arguments". And do heartily wish *Athanasius* had carried this memorandum among his notes to the *convocation* at *Nice*, and taken good heed to it too ; if he had, I am sure much blood and ink-shed would have been prevented, and great spoil of paper and time too. And, methinks, if you had duly weighed and considered it also when you first began this enquiry, it would have been very much to your own ease and mine also. But as to my self, I tell you, the thinness of the town, scarcity of money, and the goodness of a neighbouring stationer, who supplies me with paper and ink for nothing, makes great abatements in the reason of my complaint.

As to a greater perspicuity being required in the arguments for establishing new doctrines
than

24 *A CORDIAL for LOW-SPIRITS.*

than proving old ones, I see no allowance to be made ; I opine they both require the same, and that the highest certainty, no less demonstrative than *mathematical*, which equally strikes the senses of all men, unlearned as well as learned.

In p. 37. you say, “ all derived beings are “ brethren, sons of the same father”, and all trinity-mongers agree, the son and holy ghost are derived beings ; so that here you entirely contradict what you have asserted p. 34. *Seçt.* 5. Methinks you forget the greatest certainty required in advancing new doctrines ; nor does the argument from natural reason carry that force in the manner you have put it ; and I believe your own friends will hardly thank you for your labour. Your method of explaining this matter, puts me in mind of *Zacutus*’s definition of a spoon, that familiar instrument to old nurses, and children in the cradle, which, because it illucidates much, I will transcribe.

Instrumentum quoddam concavo convexum, quo posito in aliquod, in quo aliud quoddam diversum à posito, ante positum fuit, & retro positum in os ponentis, concipitur is, qui posuit primum positum in secundum, ex his positis aliquid concludere.

A plain definition ! and undoubtedly it contributed much to his querents understanding, who, as the story says, went away compleatly
satisfied

even as your readers must do, if they are not errant blocks. Pray, sir, take my advice, *Samuel*, *Samuel*, go, lye down and sleep.

How the ingenious Mr. *Whiston* will conduct himself, with relation to helping the defects in your arguments, I am not mainly solicitous; nor do I think that modest gentleman ought to con you many thanks for your fly banter, when you tell him, “human nature is more perfect in him than yourself.” At the same time repeating in your mind the old *Latin* sentence, *humanum est errare*.

I persuade myself, if Mr. *Whiston* had not improved his opportunities of knowing, by an assiduous application to study, all the *farce* and *mimickry* you hint at would not have made an inch difference betwixt you both. I declare seriously, sir, that I never met with one instance in myself, or others, that *Grace*, *Ghost*, or *Greek*, were ever transferred by slight of hand. I am highly pleased, to think I have the happiness to agree, for once, with the *church* and *clergy*, and yourself, in calling it, by way of eminence, **THE IMPOSITION.**

You proceed. “You, Mr. *Whiston*, that are so well versed in church history, can better account how it comes to be so long neglected”; if by *it*, sir, you mean the doctrine of triangles, and by so long neglect, the first

300 years of the church before it was coined, I think he has fully accounted for it in every treatise that good man has published against you and your friends: but if by these words you have respect to the doctrine of the *Unitarians*, and would know how that came to be almost obsolete, I undertake to answer you, and that in almost scripture words: ever since *Athanasius* and his followers have gone a whoring after other Gods. They would be doctors of the law, and yet understand not what they speak, neither whereof they affirm.

What evidences you have to prove a certain gentleman was at your elbow at the time of writing, I know not; perhaps inspiration, perhaps the light of nature; but we will not dispute the fact, nor enquire into his business; it might be, for ought I know, some affair in your own way; pray use him kindly. We read of a name-fake of his without any title, who left a *cloak* and some writings, many years ago, at *Troas*; I cannot believe in pawn, though an old song says so.

I wish, sir, you had run your ring in the plain path of our mother-tongue, I could then have followed close at your heels, but to jump into a thicket of heathen *Greek*, looks like a shift or double to escape my pursuit; however, I shall bear

beat you out with a vengeance: come on then, Τὸ Γνώριον τοῦ Θεοῦ, all interpreters agree, signifies, *he hath shewed thee, O man, what is good.* “ And “ is it impossible to be known, by the light of “ nature, whether” a unit is one single 1. or three 1. 1. 1. ? I answer for myself, and the rest of the jury, it is not.

No sooner have I beat you out of one harbour but you endeavour, like a hunted deer, to shelter yourself amongst a herd; I hope, for their own safety, they will oblige you to quit their company, and leave me to follow you over heathenish hills and dales; and I tell you that polytheism is as much excusable in the heathen pantheon, as in the *Athanasian* church.

You have allowed that the heathen knew God governed by a mediator, which they took to be an angel; but how you can allow them presently to mistake the devil for that mediator, merely because he pretended to it, that I know not. Let us turn this to the common affairs of life; and then let me hear your judgment. Suppose then, I send my man *Dermot* (my mediator, whom you know) to your office, with such a valuable moveable as a gold watch, to raise half a dozen pieces; and after some time, *John a Nokes* (a fly fellow) brings you the money again, and the interest for your trouble, would it be excusable in you, to deliver poor *tatter* to that devil, merely because

he, “ pretended” to be impowered to fetch it ? truly I mistrust your board of directors would order, that as you had made a mistake, you should make reparation also.

I own, “ we may credit *Theophilact*” or *Duncan Campbell*, when they let us know they dreamed last night ; but I cannot from thence believe them, or you neither, in this particular, that your doctrine of the *trinity* may be known by natural reason ; “ and certainly whoever” does, “ he may be of opinion” also, that the *man* in the *moon* drinks nothing but *claret*.

“ But then, sir, it will not be following the “ light of “ natural reason, if we charge God “ with imperfection”, such as an inability to bring about his own great designs, *viz.* the happiness of mankind, without startling our reason, and shocking our natural faculties.

“ In this arguing from the perfection of man “ to the perfection of God, we must remove all “ the imperfections of human nature”, and if we do, it will be plain, down goes the church, down go priests and priest-craft too ; what the end of these things will be, I confess gives me terrible apprehensions.

“ I have taken courage therefore sir, I have “ examined this argument, but have not met “ with it in all the writings of the primitive” “ *Jacob Behmen*, or the modern” *revelation* of
Jere-

Jeremiah Van Hufen ; but when I do, “ and it
 “ convinces me, I will acknowledge it pub-
 “ licly”.

“ I am not the first man who has dazled my
 “ eyes by gazing” upon a pretty wench by can-
 dle-light. What then ? it is but paying for
 peeping, I shut my eyes, and blink for ten se-
 conds of a minute, and all is well again ; *citò tutè*
& jucundè.

I wish the same methods would give me any
 hopes of performing as speedy a cure upon your
 good self, and many of my dear friends, who by
 poring upon something else, seem (if not stone-
 blind) to be very *dark*, ay, as dark as the my-
 stery itself ; I should with alacrity undertake it :
 but as your distemper has been hereditary for a-
 bout thirteen hundred and fourscore years, I find
 you have contracted a kind of habitual stubborn-
 ness, and almost aversion to a cure : but take
 comfort when I tell you, (and I see with the eyes
 of an artist) there are many visible abatements
 in the most ugly symptoms. And we can pro-
 duce a great bundle of certificates from persons
 of honor, (would they give us leave to publish
 their names) as well as poor, of many eminent
 cures performed already, and more are daily ad-
 ding to the number.

Common gratitude obliges me to thank you for
 your good advice, as I do by these presents ; I

have made the experiment, but can see nothing myself with my eyes shut ; what the industrious company of barber surgeons may discover with their eyes open I cannot tell ; but the light of nature tells me, it is neither for my pleasure nor profit to come under their knife ; but thus far I am assured, if I would blindfold myself, and leave off being guided by my own senses, I should do as all your party do, and join with you in blundering over hedge and ditch, churches and steeples, or any thing else,

But now, sir, since the *light of nature* in you has groped out this wonderful *mystery*, which has puzzled the reason of several ages, I could heartily wish for your own great emolument and mine too, that you would make some further enquiries ; and pray, sir, let the next be, whether the revealed mystery, or mysterious *Revelation* of *John* is not also as plain, by the *light of nature*, as that *one* is not less than *three*, and *three* are not more than *one*.

In the mean time, open your eyes, and lift up your voice, and say heartily and sincerely with us and the text,

Cast away profane and old wives fables.

This is a true saying, and by all means worthy to be received.

There is (but) ONE GOD, and one mediator between God and man ; which is the MAN Christ Jesus.

P O S T-

P O S T S C R I P T.

S I R,

PERhaps it may be expected that I should give some reasons for overlooking the reverend Dr. *Waterland*, that champion of orthodoxy, as he is called; at the same time that I have thought fit to answer Mr. *Higgs*. I must needs own, my chief reason is, that I think you the more considerable, as you are the more explicit, writer: you have declared openly for a plurality of Gods, or three distinct persons in the same divine nature; and have argued that such an existence of persons is a perfection of *that* nature: and that by person you really mean a distinct intelligence, is clear from the main argument in your postscript, drawn from the perfection of human nature subsisting in more persons than one: and all this you are so good as to endeavour to prove by the *light of nature*. The learned doctor, on the contrary, has no one clear proposition: he strenuously insists that there are three persons in the godhead, but that these being *divine* persons, we can have no idea of that word; and asserts that it does not mean *being* or *intelligence*, in the common import of those words; but with the learned Dr. *Bennet* intimates them to be three divine *somewhats*. He is so far from endeavouring to prove with you

that this is discoverable by the light of nature, that he will not suffer any arguments from thence to be admitted : nay, not content with what the scripture has said on this head, his chief resort is to the authority of the fathers and councils. I therefore, sir, think myself sufficiently justified in neglecting this *learned man* ; and shall continue to regard you as the more worthy my notice, as there is a possibility of knowing your opinion, however *weakly* you have defended it.

I am,

S I R,

Your humble servant.

THE

THE
C R E E D
O F A N

Independent Whig:

WITH AN

Orthodox Introduction,

CONCERNING

Canons, Councils, Mysteries, Miracles, and Church-Authority.

First Printed in the YEAR, 1720.

C R E D

Independent Whig

M. M. A. M.

Orthodox Association

General and

Canon, Council, Minister, etc.

First published in 1792

C

TO ALL

BELIEVERS

The ORTHODOX AUTHOR
sendeth Greeting ;



THE opinions of mankind are as various as their complexions; and he must be a very bad marksman, who shoots among a crowd of people and misses every one: But notwithstanding there is such a diversity of *faith* in the world, yet I am persuaded I shall meet with many who will heartily embrace my sentiments in the following *creed*. I challenge the universe to disprove any one article; and what makes me the more sanguine herein, is, that I am very well assured that there is not a tenet which can be justly called *pseudodox*.

I am sensible of the numerous herds of bigots who will not allow a man to have a competency of *orthodox* learning, who has not trifled away a few years at a *university*; but if we would follow the example of the *good* husbandman, and *purge* our *granaries*, we should quickly find more *tares* than *good corn*.

It grieves me to see that the world has such a *just* cause to reflect on *alma mater*, and affirm, that (for many years past, and even to this day) instead of administering wholesom nourishment, she has, and does, viciate the most hale constitutions. Oh, that she would retrieve her lost reputation of being one of the best nurses in *christendom*! but her milk is become *sour*, and *curdles* in each tender stomach.

I have spent many a tedious night in searching diligently into the lives and characters of the *primitive* BELIEVERS; nor have I been remiss in endeavouring to discover the manners and behaviour of the moderns: For the satisfaction therefore of *our household*, to corroborate the weak, to establish the wavering, and in full and certain hope of making *profelytes*, I have with much pains and watching, fatigue and study, finished my *creed*; a work much desired, and long wanted.

Take

Take heed, my brethren, that ye do not relapse into infidelity; let me caution ye not to be deluded by the wiles and artifices of a particular set of people called *hocus-pocus* blades: these sons of the *craft* pretend to prove a succession of *legerdemain* gentlemen from the first juglers, and treading in the paths of their predecessors, have entered into a mutual compact to bambouze our senses, and to deprive mankind of *reason*.

These men have more ways of *imposing* upon you, than by their *hands*, though I must acknowledge that to be the chief *imposition* of any. You may safely believe one thing which they tell you, though at the same time they would not have you give credit to their words, *viz.* *If your eyes are not as nimble as their fingers, they will deceive you.*

So have I seen a carpet laid, and when the proper utensils were spread upon the table, a *jugler* begins his farce with this short prologue.

Behold my little cups and little ball;

See, there are no false bottoms here at all.

You may easily judge from this inimitable piece of poetry, that the subsequent oratory must needs be very elegant. He has an admirable knack of deluding the *credulous* with *three little balls*, which you see him place fairly under
three

38 A CORDIAL for LOW SPIRITS.

three cups ; but by using a few of his rhetorical flourishes, as *Presso, pass, begone* ; the *three balls* are not to be found, but instead of them, you behold *one large one*. Now to convince you that he is a *master of art*, he again pronounces the aforementioned words, which are of such efficacy, that the *one ball* vanishes, and the *three* appear *in statu qua*. Nay, he will bring back the *one ball*, and change it into a living body ; as a hen, a chicken, or the like : how great then is the miraculous power of *hocus pocus* ? but I should have told you, that if you have but *ten pence* in your pocket, he will demand *one* with an authoritative air, which you must pay for being deluded ; so that he is sure to have you *here* or *there*, as he terms it in the prologue.

There are another set of people, whom you ought carefully to avoid, men of pretended sanctity, I mean priests, whose love to their *bottle* and *mistress* exceeds any *layman's*. And by the bye you may note (for it is an *axiom* that will not bear contradiction) that much *outward* piety is an infallible indication of an exuberance of *inward* knavery. They will offer to persuade you that they can wash an *Ethiopian* white, and release you from your debts ; but beware that you rely not on their words, lest you incense your *creditor*, and he casts you into prison for being insolvent.

A priest,

A priest, with much importunity, was prevailed upon to quit his pipe and glass, and attend a gentleman who was making his *exit*. The *holy father* was very diligent in the execution of his office, and performed all the superstitious ceremonies customary to be done to a dying person. It happened, that while he was pronouncing the *absolution*, and one hand was signing the gentleman with the mark of the *cross*, the other (through inadvertency rather than design) was very busy in picking his pocket; the sick man's thoughts were not so very intent upon the other world, as might be expected from one in his condition, but observing what the priest was doing, starts up in his bed, and laid hold of his breeches. By this sudden motion he broke an imposthume which was within him, and had caused his being so very weak; and recovering his health in a few days, renounced the *heterodox faith* in which he had been educated, and embraced and adhered to that which was *orthodox*.

The last advice which I shall give you is, to weigh things maturely before you proceed to a final determination: condemn not other people because they cannot be of the same opinion with you in all matters; for by the same parity of reason, they may condemn you. Remember that *there are more ways to the wood than one*:
does,

does that man merit the name of *saint*, *pope*, or *bishop*, who in a diabolical passion shall pronounce whole nations damned, who cannot swallow all and singular of his absurdities? who shall deliver over to the devil and his angels the major part, not only of the christian world, but also of all the inhabitants of the earth, to be tormented in hell for ever; merely because they will not sacrifice their *reason* (that noble characteristic of *man*, that portion of divine goodness) to forgeries and blasphemy? must we be damned for opposing this false doctrine? this is a hard saying, and who can bear it?

As I have laboured hard in the vineyard, so I hope I have brought forth good wine; and they who approve the juice of my grapes, shall drink, make their hearts glad, and be welcome. I will force no man; compulsion is neither hospitable nor lawful; I shall therefore allow a liberty to all men, observing the golden rule, of doing as I would be done unto. I shall not speak in dark parables to deceive any man, but am willing to declare the truth, and abide by it, though perhaps, this may be deemed *a work too dirty for the sons of LEVI to meddle with*; which practice I recommend to you my fellow *believers*, and persuade myself you will fight manfully under so glorious a banner, even though the *Jesuits*, or any of the order of friar *Francis*, should oppose you.

T H E

THE INTRODUCTION.

THE imposition of *creeds* is looked upon by all thinking people to be analogous to the imposition of—*something* else; and indeed, if the traditions of men are not to be admitted as a standard of faith, which no protestant will allow, I do affirm, that we ought not to depend on the decrees of councils and synods. The former has been condemned by our *Saviour Christ*, and the latter cannot be deemed orthodox, if we look into the history of the councils of the ancients; because each of them has censured and declared *some*, if not *all* the articles of their predecessors to be heterodox.

From hence I would infer, that their *credenda* were not the dictates of a *divine spirit*, because they contradict and clash against each other; but were
rather

rather the *seeming* opinions of such as were bias'd by *interest* or policy. I do not say absolutely that this is a true state of the case, but to me it seems to carry a face of probability; and as I will not pin my faith upon the assertion of any body of men whatever, so I shall leave every man at liberty to believe *what*, and as much as he judges requisite. Provided, nevertheless, that no man, shall believe *all*, because he will not then leave a share for his neighbours; and I must needs own I hate a monopoly of any kind; for which reason I wish there were a law to prevent ingrossing of ———.

He that can read, and has a common portion of reason, may find such plain and easy directions in the *new testament*, as will instruct him how to find the *ready* way to heaven; by which he will avoid the tedious ambages of a mercenary guide. I think that the gentleman managed the tack with prudence, who resolving to travel to the *lands-end*, contracted for the journey: if he had hired a guide by the day, no doubt but the fellow would have conducted him the *farthest* way about.

Happy the man who swallows the absurdities of the popish religion; he need not be anxious of his welfare hereafter; and I could name *another* religion, which has gained so much ground, that

that it is thought it will come up with, if not overtake the former : they resemble the *bank and south sea* companies in vying with each other ; and I wish that we may not at last discover a *MISSISSIPPI* in both.

That the bible is the rule of faith, abstracted from its interpolations and erroneous translations, dare not be denied by the most consummate priest-craft ; and therefore he who endeavours to persuade me that such articles are necessary to salvation, which are not made fundamental in *scripture*, palms his *own*, or another's suggestions upon me, and gives great cause of suspicion that there is some vile roguery at the bottom.

How pathetically does *St. Paul* speak ! how noble are his thoughts ! how beautiful and how amiable his description of *CHARITY* ! and he concludes with assuring us, that all moral virtues, that even faith without charity availeth nothing. If therefore charity is so essential, what opinion must we entertain of *that creed*, in which uncharitableness is placed in the most glaring light, and made an article of faith ! a creed, whose author, or authors cannot be proved, nor its tenets plainly made out from scripture.

There

44 *A CORDIAL for LOW SPIRITS.*

There is a religion, which has three creeds, and yet properly speaking, they *three* are but *One*. This is very emblematical, and I love an *out-of-the-way* fancy : it is something new, and may be of great emolument in this improving age.

I could mention a creed, which has its title from some men, who are as little concerned in the compofure of it, as the late King *James's* Queen : And there is one Article or two, which have been proved by a Gentleman now living, to be foisted upon us by some zealous ———* : This Gentleman is as well versed in the divinity, as in the laws of his country ; and if merit may be allowed to *take Place*, he ought not to give the Right-hand to any of the long-petticoat tribe, of what denomination soever.

I have reason to imagine, that there is not a shop where *Titery*, *Quorum*, or *Gin* (call it by what name you will) is sold, but what has its peculiar devotées, and peculiar sect of faith. And if it be an undeniable maxim, that *orthodoxy* must surely be found where the *spirit* is most predominant ; then the distiller can furnish us with infallibility, either by wholesale or retail.

Faith

* *Sir Peter King*, who wrote on the Apostle's Creed.

Faith has of late years been bandied about like a ball in a *tennis-court*, and every old woman believes, as justly as any young *Levite*, that she has a right to dabble in *POLITICS*, find fault with the administration, and meliorate our constitution; and truly I think the one has as legal Pretensions as the other.

Sir *Toby* * is a very eminent lawyer, and took the oaths when tendered to him; declaring that he defied any parliament to frame an oath, which he would refuse; for, says he, I will trust G——d with my soul, before I will trust man with my estate. How stupendous is some men's faith! no doubt but the knight had an exuberance; and though I will not say that he can remove a mountain, yet I affirm he has removed many a *weighty cause*.

The creeds of the *Papists* are innumerable; I shall therefore recite only two *articles* of their voluminous catalogue, the legends which carry the surest face of probability: This I purpose to do with all the brevity imaginable.

' St. *Agatha* was a virgin of the strictest
' virtue, piety, and regular way of living; she
' was the Domina of a nunnery, to which
' some corn fields were appropriated for the
' support of the *faithful*. It happened, that
' some *wild geese* infested those fields, and
' eat

* He flourished about forty Years ago in *Ireland*.

‘ eat up the fruits of the earth ; but upon
‘ complaint to the saint, she ordered them to
‘ surrender themselves prisoners to the steward,
‘ who confined the *passive* enemy in the
‘ barn. It happened that one of the *sisterhood*
‘ was in a *longing* condition, and yet she had preserved
‘ her chastity ; and by the consent of some
‘ others, killed one of the geese, and eat it. St.
‘ *Agatha* taking into consideration the sufferings
‘ of the captives, who had fasted forty days, which
‘ was penance enough, as she thought, dismissed
‘ them : however not without a reprimand for the
‘ sacrilege they had committed, and upon promise
‘ not to offend for the future. The prisoners were
‘ released, but hovered about the nunnery for three
‘ days. St. *Agatha* commanded their leader to
‘ declare the grievance, who in a prostrate manner,
‘ thus spoke ; *O thou merciful and forgiving virgin,*
‘ *some of your household have killed and eaten one of*
‘ *our flock, contrary to the articles to which we con-*
‘ *sented.* The compassionate saint enquired into
‘ the merits of the complaint, and finding them
‘ to be true, commanded the goose to rise from
‘ the *Yeakes*, assume its feathers, which had been
‘ scattered by the wind, and join with its associates.’
This was effected as soon as spoken ; but it is
said that all the flock soon *turned tail*.

‘ The

‘ The devil appeared to St. *Francis* in the shape
‘ of a flea, who being as nimble as one of the
‘ *French harlequins*, skipped up and down, to and
‘ fro, and disturbed the *friar* in his nocturnal
‘ lucubrations. The pious old man, by incessant
‘ prayer, prevailed to have dominion over the
‘ devil, and confine him to stand centinel on the
‘ page of his book when he left off reading.

‘ This he did constantly till the Time of his
‘ confinement was elapsed. But the devil resolving
‘ to tempt him again, essayed many ways to de-
‘ lude the saint, but did not prove successful : for
‘ the friar having a power given him, ordered him
‘ upon duty a second time, and to hold a candle
‘ in his hand, which he was forced to obey, till
‘ he burned his fingers to the stumps; and then
‘ he was released.’ Some people affirm that it is a
hard thing to hold a candle to the devil, but sure it
is the devil to hold a candle to a friar. ‘ However
‘ the restless fiend would not desist, but (not re-
‘ garding the Proverb, *Beware of the third time*)
‘ makes another essay, with all the rashness and
‘ vain hopes of a modern tory. The good saint
‘ *Francis* finding that *wholsom severities* rendered
‘ the devil more obstinate and daring, made a
‘ noose of his girdle, and slipping it about Satan’s
‘ neck, hanged him on a beam in the monastery
‘ till he was dead, dead, dead.’

I shall

I shall now hasten to a conclusion, believing that a *word to the wise is sufficient*; and shall only give this advice to my readers,

——— *Cum socio credere finge tuo.*

This I hope will not be looked upon as an encouragement of, or promoting hypocrisy; for we ought to *become all things to all men, in order to save some.*

THE
C R E E D
OF AN
INDEPENDENT WHIG.

I BELIEVE that no bishop nor presbyter, priest or deacon, of what church or persuasion soever, whether *England, Rome, or Geneva*, can remit sins : and he that pretends to it, does blasphemously usurp the prerogative of God, and surreptitiously make void the mediatorship of *Christ*.

I believe that the *protestant* religion is the most pure and undefiled of any religion in the universe ; nevertheless it may admit of emendations.

I believe that the mystery of the *blessed* TRINITY cannot be proved by the light of nature ; and he that attempts to do it must
VOL. II. D be

be a man of much vanity, and an impostor. His vanity is manifested in asserting what is in its own nature *absurd*; which no man of learning, piety, and integrity ever essayed; and his imposing upon the credulity of the world, his empty arguments, self-contradictions, and ridiculous sophistry, declare him to be a knave.

I believe that the inferior clergy are a set of *clean, spruce, sociable, fashionable, spiritual beaus*.

I believe that King GEORGE (whom God long preserve) has a just title by the laws of God and man to the imperial crown of these realms; and that the person called the *pretender* was not begotten by King JAMES, or came from the body of his Queen MARY.

I believe that it is necessary to have a *regimen* in the church, such as is now established; and that they ought not to be independent on the state.

I believe that the *clergy* exercise a jurisdiction, which *Christ* and his *apostles* never did, or gave them authority to do.

I believe that few of the inferior *clergy* adhere to the *canons* of the church, or to the oaths they have *taken*, or the subscriptions they have *made*.

I believe there are three things, which will prove a *blot* to old *England* for ever: the case of

of the ROCHELLERS, the horrid regicide of King CHARLES the *First*, and the sacrifice of the brave CATALANS.

I believe that *church organs* are not very edifying to such who have no *good ear*, or *judgment* in music.

I believe that the *nonjuring clergy* are men of more *conscience* and *probity* than those who for *interest* swear allegiance to King GEORGE, yet disown him in their hearts, and countenance rebellion. ——— *It was not my enemy did this; but thou my familiar, my friend, and acquaintance, whom I trusted.*

I believe that St. PAUL was no *prevaricator*, maugre the opinion of Mr. Secretary H—gs; but I concur with that pious gentleman in saying there are many erroneous translations in the bible; and it is hoped that he will speedily favour the world with his new version of the *Revelations*; a piece of many years work.

I believe his subscribers would rejoice to see their money returned, or to have the *long* promised book.

I believe that the apostles and primitive christians soon wrought the redemption of their brother's covering, when St. Paul told them that he left his cloak at *Troas*; but had that declaration been made in our days, *I believe*

lieve it might have lain dormant till *moth-eaten*.

I believe it was *once* deemed a crime to speak in favour of the *Hanover* succession : *I believe* *such evil* times will never return.

I believe I shall not be hanged for plotting against his majesty King *George*, or any of his family, being protestants.

I believe it is no crime to drink to the memory of the dead, especially to a certain monarch lately deceased ; with submission to that once great lover of King *WILLIAM*, of ever glorious and immortal memory, Dr. *PETER BROWNE*, the present bishop of *CORK*.

I believe the surest way to get a good Place is not to stand in need of one.

I believe I shall displease some people, and please others.

I believe that as the corruption of the army in the late wars proceeded from the many upstarts who were in it, seeing there were men in commission, who had no other qualifications to recommend them than their being *pimps*, *pages*, or *valets* ; so the corruption of the *high clergy* proceeded from the ordination of *beardless* young men, and indigent souls.

I believe

I believe that religion is not a cheat, though many of its professors do fall under that denomination.

I believe that St. Paul spoke truth, when he said, *He that covets the office of a bishop covets a good thing.*

I believe that all men have portions in *this world*; and therefore I advise them to follow my example, and each man take unto him a wife.

I believe it is better to marry than burn; yet marriage produces many a *heart burn*.

I believe that a rich man's getting into a shopkeeper's book is like a lawyer's getting a *foot* into a poor man's estate; if he can make no further encroachment, he will be sure to keep his possession.

I believe that *Daniel de Foe* was in the right when he said,

Of all the plagues with which mankind are curst, Ecclesiastic tyranny's the worst.

I believe that the people of *England* talk more of religion, and practise it less than any one nation under the sun.

I believe that a *beau*, who has wit, and a *courtier* that is affable, are as great rarities as a brace of *wood-cocks* at midsummer.

I believe that *Great-Britain* is the land of *promise*.

I believe that Dr. Sacheverell will not be fobh'd off with an *Irish* bishopric.

I believe that a *Westminster* justice has a good benefit ticket.

I believe that a day of judgment will come, when the secrets of all hearts will be opened; and then we shall see esquires who have no right to their estates, lords who have no title to their honour, and soldiers who fought more for interest than principle.

I believe the *Pretender* will not want an heir, provided the *Polish* young princess be fruitful.

I believe there is many a broad-shouldered, brawny-backed priest in *Italy*; and the *Rhemish* bible asserts, we may do *evil* that *good* may come of it.

I believe the best way to reform the age, is for the inferior clergy to begin a reformation of themselves.

I believe that the CZAR will be glad to make peace, when the squadrons of *England* and the allies appear in the *Baltic*.

I believe that the regulation of the army was very a-propos.

I believe there is as much honesty in a stock-jobber, as sincerity in a Jew, or chastity in a bawd.

I believe that *Exchange-Alley* has ruined more families, than the *Groom-Porters*, or the *Royal-Oak-Lottery*.

I believe

I believe we have very good laws, but very ill executed.

I believe that many a scoundrel jumps into preferment, while many a loyal poor gentleman loses his aim.

I believe there is little regard to merit.——
Gold has an attractive virtue.

I believe there are more plays than are good, more sermons than are orthodox, and more whores than will ever be reclaimed.

I believe there are four, I may say five things in this world, which we shall not be troubled with in the world to come. Saucy valets, corrupted juries, perjured clergymen, cannibal creditors, and scoundrel attorneys.

I believe that the word church, an innocent word in its nature, has done more mischief, than ever I fear it will do good; for when artfully mouthed by a priest, it stirs up the people to rebellion, and is made a cloak for murder and treason.

I believe that the author of the *Independent-Whig* is a facetious, witty, smart fellow; but hang him, he will never make proselytes, because he has such an unseasonable knack of speaking much truth.

I believe there are many, who go to church with the same intention which draws them to

56 *A CORDIAL for LOW SPIRITS.*

a play-house; to see and be seen. But sure he must needs be endued with the *apathy* of a stoic, who cannot be moved with the gestures of *harlequin*, or the grimaces of *Scaramouch*.

I believe there is as much sanctity in a black-cloak as in a black-gown.

I believe that many a man has paid through the *nose* for *taking up linnen*, and being benevolent to his neighbour.

I believe the poor prisoners will greatly rejoice when the bill for the relief of insolvent debtors has passed.

believe if every one's faults were wrote in the forehead, masks would be much more in fashion than hoop-petticoats.

I believe that he who has a good wife ought to make much of her; for it is a thousand to one if he ever gets *another*.

I believe that he who marries, does well; but he who does not marry, *may* do better. And if there be no *harmony* without a *dissonant*, matrimony must sure be a pleasant state.

I believe if there be any such place as purgatory, it must be in *Newgate* or the *Marshalsea*.

I believe the apostles never took money for baptizing those who required it, or for visiting

sitting the sick ; I wish I could say as much for all our inferior clergy.

I believe I shall never become a subscriber to the *Charitable Society* in *Spring-Garden*, even though I should *be worth fifty pounds and all my debts paid*.

I believe I have very good reasons for saying so.

I believe that the *Westminster* bubble will never catch half as many gudgeons, as have been *hooked* by the bubbles about the *Royal Exchange*.

I believe that the man is unworthy to eat the King's bread, who reflects on the late expedition to *Vigo*.

I believe Mr. *Law* is as much embarrassed to keep up the credit of his *Mississipi* project, as our neighbours, the *D—* to find ways and means to make good deficiencies.

I believe that the great *Athanasius* was not so wicked as some writers have made him ; and I believe there is no necessity for putting him into the kalendar.

I believe he was not the author of the *creed* which goes by his name.

I believe the story is true of the butcher's cleaving the *pericranium* of a *Levite*, whom he caught in bed with his wife ; and that the clergyman spoke from his heart, when

(upon the jury's acquitting the butcher of murder) he said, *if such things are suffered, there will be no living for us,*

I believe that Sir Harry Wootton spoke with the spirit of an *Englishman*, who, when he was asked by a monk, *where was your religion before LUTHER?* answered without hesitation, *in the bible, where your's never was.*

I believe there was many an honest gentleman in the army, who never said *Amen* heartily to the following petition in our *Common-prayer-book*:
Give peace in our time, O Lord.

I believe that self-preservation is the first law of nature, and consequently that *resistance* is lawful on many accounts, any thing contained in Dr. Sacheverell's doctrine to the contrary, notwithstanding.

I believe that *aristocracy* is inconsistent with the constitution of *Great-Britain*.

I believe there are many of our *British* youth who glory in deflouring a virgin: it is stabbing a person that is weak and defenceless; and I believe the *mock hero* will gain as little applause by the action, as a general who should draw down all his forces and artillery, to oblige a poor country village to surrender.

I believe that *Lord have mercy upon us* ought to be writ on every man's door, if it be a *damnable* sin to resist upon any pretence whatsoever.

I believe

I believe there is *priest-craft* in *England*, as well as in *popish* countries.

I believe that one man cannot serve two *masters*; if so, how can pluralities be justified?

I believe that no ecclesiastic has power to *force* or *bind* men's consciences.

I believe there are more ways to *Paradise-Row*, than going through *Chelsea-College*.

I believe that *three* are more than *one*, and *one* is not as many as *three*.

I believe it is better to continue the war with *Spain*, than to give *Gibraltar* or *Port-Mahon*.

I believe he is no friend to *Great-Britain*, who would advise the surrender of either.

I believe that those B——s were protestants who signed an address to his majesty, declaring their detestation of the late unnatural rebellion.

I believe that the late Duke of *Ormond* repents his flying from *England*.

I believe he had never been impeached had he stayed.

I believe he has reason to curse the hour in which he was *priest-guided*.

I believe that *scammony* is a drug of the *convolvulus* or *caterpillar* kind; that our present *scammony* is different from the *scammony* of the ancients, and is adulterated; that which is *black* is not much esteemed.

60 *A CORDIAL for LOW SPIRITS.*

I believe that scammony wants a corrector, and is very adhesive.

I believe that the compilers of our Common-prayer-book were very sensible, that every man must needs be in a languishing condition, who enters into the state of matrimony; else why did they place the visitation of the sick immediately after that piece of formality.

I believe that Cardinal Alberoni is in Lim. Pat.

I believe that the Jacobite faction do not relish his confinement.

I believe there are many in places of profit, who were averse to the Hanover succession.

I believe I could name some.

I believe a perpetual motion may be found at Billingsgate.

I believe that some of our inferior high clergy have studied rhetoric in the Billingsgate grammar.

I believe that too much learning will never make them mad.

I believe that tory and traitor begin with a letter, so do priest-craft and perjury.

I believe I need not pause long to determine, whether they are synonymous terms.

I believe that to find out a longitude, a man would do well to attend a law-suit in the chancery of Ireland.

I believe that a woman is generally at the bottom
of

of mischief, and that great mischief is generally at the bottom of a woman.

I believe I could prove, by the rule of *good fellowship*, that a beau makes a *figure* only among *cyphers*, and that he is a *cypher* among *figures*.

I believe that my very good friend, Mr. *Congreve*, was in the right, when he questioned whether the bible saved more souls in *Westminster-Abbey*, than it damned in *Westminster-Hall*.

I believe that some lords are wise, and some are *otherwise*.

I believe that father *Abraham* was older than his son *Isaac*.

I believe that *three* groats make *one* shilling, and not *three* shillings.

I believe that the *anathemas* of our inferior clergy are not ratified in heaven ; and that there is a power on earth which can reverse them, maugre the opinion of the charitable and meek Dr. *Sacheverell*.

I believe that the said gentlemen love *eating* and *drinking* as well as their neighbours.

I believe that some lords deserved to be *kenmurized* who now sleep in a whole skin.

I believe that *Gregg* was a fool and a traitor.

I believe _____

Sat est quod sufficit.

There

There are now in the press, and will speedily be published, the following books, viz.

1. **T**HE independency, supremacy, and divinity of the P—— clergy asserted. By *Harry of Holbourn*.
2. A canker in some men's estates, or the necessity of restoring *abby-lands*. By *St. Michael of Hammersmith*,
3. Faith without reason: or, the laity have no right to their senses. By the wealthy Dean of C———r.
4. Modern and orthodox inconsistencies: or, *papists* better friends to the * church than *dissenters*, By *Luke Presbyter*.
5. *St. Peter* robbed of his keys: or, the porters of heaven found guilty of fraud and corruption. By twelve *lay-men*.
6. An argument proving that to preach the lawfulness of vice and immorality, is the most effectual method to prevent those evils. By a Lover of Mathematics.
Nititur in vetitum.
7. The clergy reform'd. A very valuable piece.
Diu multumq; desideratum.

* Qu. *What church?*

A LETTER

A
L E T T E R
T O T H E
A U T H O R
O F T H E
Independent Whig.

W H E R E I N

The M E R I T S of the clergy are considered; the G O O D vindicated, and the B A D exposed.

W I T H

Some Account of the late Controversy in the C H U R C H.

First Printed in the Y E A R 1720.

LETTER

TO THE

AUTHOR

OF THE

WORK

ENTITLED

THE

A
L E T T E R

To the AUTHOR of the

Independent Whig.

S I R,

IT is with great satisfaction that I see you, and others, appear publicly in defence of truth, and laying open to the world the pernicious designs and contrivances of our high clergy ; and though I know some are ready to say, that truth is not to be spoken at all times ; yet it is very pleasing to others, who are good subjects, and true protestants, that priestcraft runs so low in this kingdom, and that a great part of the laity seem to open their eyes and recover their senses, out of which they have been so long kept by the cunning of the levitical tribe.

It

It has been often urged as a reason against laying open the true principles of our high-clergy, that in censuring some we condemn all, and that religion suffers by exposing the bad clergy: far be it from me to censure the whole body; there have been, and still are, men of an exemplary life and conversation, good learning and sound judgment, who know the principles of the reformation, on which (I always thought) the church of *England* is built, and, without which, it cannot subsist: but whilst some are vindicating these principles, shall numbers of unlearned and disloyal sprigs of divinity be suffered to debauch the nation with the most destructive doctrines? nay, even such as are directly contrary to the reformation; and who, instead of defending it, run back to their ancestors in *Queen Mary's* time, and trump up a jargon of noise and nonsense, bellowing out their being the lord's ambassadors, lineally descended from the apostles, having an uninterrupted succession, the power of making creeds, and in short, of riding the laity, and many more such absurdities; things that a protestant cannot hear without indignation! and what is still more absurd, they will not yet, it seems, throw off the mask, but call themselves protestants, though it is as plain as the sun at noon day, they are only
wolves

wolves in sheeps cloathing, *i. e.* papists in disguise,

Once for all, I desire the reader to note, that when-I mention the clergy with the least disrespect, I mean only those, who so peculiarly glory in being high churchmen, or who have either by their actions or preaching exposed themselves to public view and contempt. And I confess again, that no one has a greater veneration for a good protestant divine of the church of *England*, than myself.

Truth is very hard to be found, even in our own nation, where the protestant religion is openly professed; the clergy would keep the key of knowledge, and not let the laity come at it, at least without paying them well for it, and then we only have it at second-hand, with their explanations. This brings to my mind a remarkable passage of a late author. ‘I made a
‘romantic search (says he) after a fair lady,
‘called truth, whom, after many tedious journeys and obstinate encounters by the way, I
‘found, at last, in a large castle, guarded by a
‘numerous regiment of black giants, who told
‘me that she was their prisoner, and that it
‘was in vain to attempt her rescue. They
‘told me farther, that they and their predecessors had kept her there for above a thousand
‘sand

' sand years, and levied upon mankind im-
 ' mense sums of money for maintaining them
 ' in their religious ignorance, which they con-
 ' stantly paid with great thankfulness and hu-
 ' mility.' How far this agrees with the late
 proceedings of our high clergy, is too plain
 and too true to need any comment ; the case
 must certainly be bad, if the clergy are afraid
 to let the laity use their reason and their sen-
 ses : some of them are against having the bible
 read, without we believe as they believe, that
 is, believe their explanations ; so that con-
 sequently we are not to believe the bible,
 but their explanation of it. Now if the bible is
 the religion of protestants, if it be the only rule
 of faith, by which we must live, and at last be
 judged, and if this sacred book contains all things
 necessary to salvation, let every man read it, and
 judge for himself, and not let another be judge
 for him ; why do we blame the popish clergy for
 locking up the bible from the laity, if we thus
 follow their example and thrust our interpretations
 and decisions upon others ? has not the almighty
 given the laity the use of their senses, as well
 as the clergy ? or do we any where find in the
 inspired writings, that God has any where
 placed spiritual rulers over the consciences or
 purses of the laity ?

Our .

Our high clergy would be thought very religious ; for they make a horrid outcry of the church upon all occasions. *The temple of the lord, the temple of the lord are we*, (say they) ; but let us consider what sort of a church some of our high clergy will make it : why truly we find it made up of a hodge-podge composition : they tell us, that it is not the congregation, *i. e.* the people that assemble there, that constitute the church, but it must be a stone wall, a high steeple, a fine altar piece, a musical organ, and a ring of bells, with other ingredients, to make it decent and orderly, that a piece of lawn or a black gown can invent : that this church must be governed by most reverends and right reverends, with a number of about fifty thousand in their regimental habits ; and notwithstanding it is a time of profound peace and tranquility, yet we (the laity) must maintain them in whole pay.

They tell us of the rites and ceremonies of the church, and at the end of it they put this knocking-down argument, *as by law established* : this unanswerable reason the clergy are sure to let the ears of the laity ring with ; and you shall scarce ever hear the church mentioned but *established by law* at the tail of it. They tell us also that this church is the purest and the best constituted of any other in the world. I readily join with them as to its being the best constituted, as will appear by the following story, which

which I have received from a dignified man in the church, and therefore I do not question the truth of it: ‘ A country parson, having a good
 ‘ fat living, as he calls it, upon his receiving a
 ‘ quarter’s tithes, the parson’s eyes rolled upon
 ‘ the money, so that his collector expected he
 ‘ would have worshipped it: after several ejacu-
 ‘ lations, (I did not enquire whether they were
 ‘ *extempore*) he pulled off his beaver, and held
 ‘ it in one hand, while he swept in the money
 ‘ with the other, repeating it often over with an
 ‘ orthodox voice, *our church is the best constituted*
 ‘ *church in the world.*’ N. B. There are some
 prophane persons in the world, who say the best
 religion is ready money; *the lord grant none of*
our pious Levites be found among that number.

As to the learning of our high clergy, we find that for the most part they are very ignorant, and few among them that know how to make an ingenious or useful discourse; they are generally taken from the *London* cases, or the writings of a few learned men among them; and their hearers ears ring with the priestly dignity and office, its divine institution, &c. They do not take much pains in their study, save only against the thirtieth of *January*, and twenty-ninth of *May*, when they generally allow themselves a month’s time to hammer out a text: and if they can but make
 their

their auditory believe it serves their purpose, they will be sure to wear it threadbare if it is possible. At other times (as I have before observed) their sermons are generally stole, or full of emptiness. One of *Harry Hill's* penny sermons can be preached over for thirteen-pence half-penny, and prayers may be read for a glass of *gill*, or a dram of right *Irish Ph*—*ps.* As to the manners of these ecclesiastics, we find them the most corrupt of any set of men in the world; and for gluttony, debauchery, &c. I never heard of any who had impudence to come in competition with them. When they are belching out their anathemas against those who differ from them, then forsooth they are the lord's ambassadors; but when taken in any foul action, such as whoring, &c. why then they are pleased to condescend, and own, with a sigh, that they are flesh and blood as well as other men.

As to oaths, we find these clergy have an admirable knack in swallowing them. What signifies such a little thing as an oath in competition with a large benefice, or a coach and six? they have an excellent way of playing the hypocrite, and glossing it over: though our high clergy have taken the oaths, yet they do not care to pray for the king, but draw out a
pray

pray ye, or a ye shall pray. The late rebellion was fomented by the high clergy, and many of them concerned in it : and I am of opinion they desire no more proof than to put them in mind that one of their venerable body has graced the gallows, and another the pillory, which has been very ornamental to both those places, and they have been in the church interest ever since.

As to the politics and loyalty of these spiritual mongers, we find them always the worst subjects, at the bottom of all the rebellions, massacres, and other miseries and misfortunes that have befallen kingdoms and nations. The sacred writings have many instances of this kind : our own history, as well as those of other nations, abound with them ; and if we take a brief view of our late times, we shall find the high clergy the cause and spring of all the miseries we have laboured under.

The royal martyr (as he is called) lost his life by the councils of Archbishop *Laud*, who, no doubt, merited heaven by riding the king. The *heretics* say, this good ecclesiastic knew, or was concerned in the murder of two hundred thousand protestants. Alas, what signifies this ! he was a true son of the church, stood up for her rites and ceremonies ; was for a union with, or some say, dependence on *Rome*, in hopes of being

being *Legate* perhaps, or something else—Notwithstanding all these qualities, he died a martyr for hierarchy, and has since been canonized for his good services to the see of.—The good king himself raised money without consent of parliament, and discouraged the laity, except those of them who were the puppies of the clergy, and did their drudgery and dirty work; and those laity who saucily refused to bow down, and be the creatures of these ecclesiastical sportsmen, were fined, imprisoned and banished: till at length being weary of oppression, they flung off the viperous yoke that had been so long about their necks; and this they did in defiance of the hideous outcry made by those black owls, who told them it was a damnable sin to resist the clergy. In short, the king was governed by a *Papish* queen, and a high church clergy, (two excellent ingredients for a good, pious, and religious prince) and he made war upon his parliament; and they being a great part of the legislature, could not secure the rights of the people they represented, without making war upon the court, which ended in the ruin of both king and parliament. This makes some people wonder with what confidence our high clergy can bellow out *Forty One*, and not put

VOL. II. E their

their followers in mind, that their fathers, the clergy, (for they are lineally descended from them) were the principal cause of the miseries of those days : But they make good an old proverb, *Set a house on fire, and run away by the light of it.*

*Thus kings are bubb'd, who on priests rely,
They live in scandal, and unpity'd die ;
Condemn'd to bondage, and base fame below,
And when they die, the Lord knows where they go.
For heaven is kind, if e'er a fool it saves,
Who trusts his soul within the hands of knaves.
Then may no king for ever hence be bless'd,
Who trusts a devil, or a crafty priest.*

State Poems, Vol. II. p. 91.

When we come to the next reign, we find the clergy upon the old strain, persecuting all who differ from them, except the *papists*; but some say our high clergy, and the *papish* priests, being of an uninterrupted succession, are one and the same thing; though the former, for reasons of state and orthodoxy, are under disguise at present, whether for conscience sake, or a good living, I will not now determine. *Charles II.* we all know was misled by the priests, both *papish* and high church, and
what

what a sort of religion his majesty had from these ecclesiastical brokers, we are told by a learned and excellent pen †, that he lived a secret, and died a profess'd *papist*.

This puts me in mind of a remarkable passage in one of *Paul Lorrain's* accounts of the behaviour of the malefactors, one who lay under sentence of death, and was ignorant (though it seems very orthodox.) The ordinary put the usual questions to him, asking him what religion he was of? The prisoner making no answer, he asked if he was a protestant? No! replied the malefactor: are you a *papist*, says the ordinary? No, says he. *Lorrain* being somewhat amazed at his declaring himself neither *protestant* nor *papist*, asks him a third time, Why, what are you then? The malefactor replied in a few words; he was a high church man. Begging pardon of the clergy for this digression, I proceed.

The bill of exclusion of the popish duke of York, we all know was lost by the dead weight of the bishops; so that the murders, and unheard-of cruelties, in his and the preceding reign, were entirely owing to the clergy. When the duke came to the throne (God knows whether he came to it fairly) he threw off the mask, and like a sound orthodox church-

E 2

man,

† *Bishop of Ely's Sermon, Dr. Fleetwood, on the Thanksgiving Day, June 7, 1716.*

man, declared himself a papist; set up an ecclesiastical commission, and absolute power; and though these things were so contrary to the liberties of the *English* nation, yet the clergy had the goodness to tell us the church was safe under a popish prince. Give ear, O ye *Englishmen*! that value your religion and liberties, and be no more deceived by such ecclesiastical hypocrites. When their *Jure Divino* king had but touched their commanders, and put seven of them into Lob's Pound, then what they had been preaching and practising for thirty years past, was not applicable to the present time; which makes good another old proverb, *No longer pipe, no longer dance.*

When the revolution was brought about, and the clergy thereby re-established in their luxury and idleness, they only wanted to be at the old game. They complained heavily of their grievances. They had now a king that would not be priest-ridden. The dissenters were tolerated and not persecuted. We had a war with *France*, and were in alliance with *Holland*; and what could the consequence of this be, but that the church must be in danger: This they bellowed out all the reign of that glorious monarch, though without success. However, they had the honesty to own
they

they had perjured themselves; for they had taken the oaths to one who, they said, had no right to the crown. Upon his death, they expected his successor, being of the female gender, would favour the church cause, as they call it: but she followed the steps of her predecessor, and with the assistance of a faithful ministry, raised the nation to the highest pitch of glory and honour; but whether the good lady was at last priest-ridden, or ——— or ———, but the sons of *Levi* yelpt aloud the church's danger, and at length got dominion over her. And now observe how the church was saved from ruin, and brought out of danger into a flourishing condition; we had a ministry, who had very successfully frustrated the designs of our old ally, and good friend the king of *France*; this was one reason of the church's danger; and now no one would think that such an invincible hero, who was orthodox from his cradle, and had persecuted the dissenters in his kingdom, with death, fines, gallies, &c. was it reasonable, that such a friend to the church as he was, should be brought low in the world? No, therefore the first step to secure the church, was to remove that ministry, who by force of arms had brought him to beg for peace.

The next thing done for the security of the church, was to persecute the *dissenters*, who have always been dangerous to it, because they believe their bibles.

Another thing to secure the church, was to send one of the Lord's ambassadors a plenipotentiary for peace ; who, to bring the church out of danger, signed the treaty that gave up to *bona fide* all the gains of ten years victorious war, which cost the nation a vast effusion of blood and treasure. And to make the church secure to all future ages, we had almost gone so far as to set a popish pretender on the throne, who was miraculously brought into the world for the sake of the church, and has ever continued one of her genuine sons : But, ah me ! their good woman died, and we got a prince that was more averse to priestcraft, than any of his predecessors : The clergy therefore baw'd aloud, *The danger of the church*, and have been barking it ever since ; so that the poor church has been in a tottering condition almost six years together.

Thus, Sir, you see we must never expect to have the church flourish, or be out of danger, till the clergy are uppermost ; that is, when they have got all the civil power into their hands,

hands, and a prince to be their servant to do their work ; this is the time that our clergy wish for, and then it is, that like spiritual stock-jobbers, they are engrossing the riches of this world to themselves ; and then it is also a damnable sin to resist the prince, who protects them in their sloth and wickedness, though at the same time such a one is generally striking at the rights and privileges of his lay-subjects. But if a prince rules according to the laws of the land, and will not be governed or rid by the clergy, why then resistance in this case is lawful ; witness the late rebellion. Herein we see our high clergy follow the bright example of their beloved cousins and counsellors in the church of *Rome* ; and what archbishop *Tillotson* says †, speaking of the doctrine of that church, in deposing of kings, and absolving their subjects from obedience to them, may be applied to our high clergy : His words are these ; “ It is
 “ a certain kind of engine, which is to be
 “ screwed up or let down, as occasion serves,
 “ and is commonly kept like *Goliath's* sword in
 “ the sanctuary behind the *Ephod* ; but yet so
 “ that the high-priest can lend it out upon an
 “ extraordinary occasion.”

E 4

It

* See Archbishop Tillotson's Sermon, before the House of Commons, Nov. 5, 1678.

80 *A CORDIAL for LOW SPIRITS.*

It is the most incoherent thing in the world, for men at one time to tell us it is a damnable sin to resist upon any pretence whatsoever, and at another time to say resistance in some cases is lawful. I should be glad if our ecclesiastical scribes would reconcile this doctrine for their own sakes as well as ours.

The scriptures tell us, *That the love of money is the root of all evil*; and I wish our spiritual guides would consider this: We are willing to allow them their tenths and their *Peter's* pence to live in idleness, and on the fat of the land; (for how can the *Ethiopian* change his skin, or the *Leopard* his spots?) and will they not be content with these goodly things? but will they cram doctrines down our throats which we cannot believe, and must we quietly be asses to bear their burthens? Is there not a woe denounced in scripture against such as load heavy burthens upon other mens shoulders? Is it not enough if we keep a standing army of at least fifty thousand black coats in constant and full pay, but must they rule us? Or, are we such fools to pay men to be our masters, and give them their maintenance to damn us?

If

If we tell the clergy it is their proper business to study the scriptures, and not meddle with politics, and concern themselves with other mens business; they answer us, that we are *heretics*; and sometimes the spleen will rise so high that they would kindly give us *Smithfield* fare. Fire and faggot have been unanswerable arguments in defence of the church, in former times. We read in scripture, of a *Judas* having the bag; we read also, that one of the twelve apostles was a devil, and this was *Judas*; but we never read of an Apostle or disciple being Lord Privy Seal, or any great officer in the state. This new church system was carved among other holy institutions at *Rome*, and passed in a line to *Lambeth*, where it has gone for *Jure Divino* ever since. I think orthodoxy is sufficiently supported by a mitre and a thousand a year, with some scores of black dependents to attend their general officer.

It is a maxim with me, when a priest creeps into a great office at court, it is to do a dirty piece of work, that no lay-man cares to daub his fingers with: To make an inglorious peace by the hands of such a one, is to put a sanction upon it. The unthinking laity believe what a priest sets his hand to must

be just and good, when it is plain to all thinking men, it is most pernicious. If a man wants a cover for any evil action, he need only get an ecclesiastic to accompany him; and of these there are many who are desirous of shewing themselves M. A. upon any such occasions. I have heard that people have had their pockets picked at a public execution; but I am afraid there is more mischief done under the *rose*, than under the gallows.

Now, if we enquire into the spring and origin of these evils, it is no wonder that our high clergy are so bad, when the fountains of learning are so corrupted. We may complain of the load of the many spiritual incendiaries, who turn faith into faction, and religion into rebellion; but can never hope for redress till our universities are purged. I ever despair of seeing this nation happy or easy, till seditious priests are laid under some restraint. The voice of the people calls aloud for the redress of these grievances; for the longer it goes without, the worse it will be. Swarms of these black locusts daily arrive from the universities; and if we have not great care, we shall be as much over-run with them, as some countries are with ravenous wolves, or beasts of prey. Our posterity will have cause to curse this generation,

neration, if for the sake of the church we yield ourselves slaves to the clergy.

Upon what has been said (though I might say much more) we see what fools the laity are who pin their faith on the hanging sleeves of a cassock : and on the other hand, we see what those priests are who swallow a doctrine, or an oath, because it is baited with a good benefice. And we may judge of the truth of what *Daniel de Foe* says in one of his reviews.

*Let it become a new proverbial jest,
To be as wicked as an English priest.*

I cannot conclude my letter without giving you my thoughts on the late controversy, and the treatment the bishop of *Bangor* ¶ has met with from the high clergy ; his lordship had wrote in defence of christian liberty ; he told us, that *Christ* was the head of the church, and not the clergy : That *Christ* was the only lawgiver and king in his church ; and that neither the pope, no nor the clergy, nor any set of men whatsoever, had right to impose their doctrines and decisions of scripture upon others : But though these notions were so heretical, yet it is thought they would never have meddled with his lordship, had he not exposed the

principles and practices of the non-jurors. The convocation now thought it time to oppose these pernicious doctrines; and a committee of staunch orthodox churchmen were appointed to draw up a representation against the scripture; (for the very doctrine they charge the bishop with maintaining, is in the sacred writings) these tenets of the bishop being dangerous to the church, that is, the clergy, therefore they must be condemned.

It is a very remarkable passage we have in the inspired writings, the 19th chapter of *Acts*, 24th, and following verses: We there read of a certain man named Demetrius, a silver smith, who made silver shrines for Diana, which brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods which are made with hands. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshipping. And, when

when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. It is easy to apply this passage to our present occasion, if we turn the assembly of craftsmen into a convocation, a silver-smith into a blacksmith, and a *Demetrius* into a Dean ———, we shall find him starting up and speaking to the craftsmen, *i. e.* the convocation, in the following manner: ‘ Reverend Sirs, ‘ We are called together, being of one occupation; and you know by this craft we have ‘ our wealth: moreover, ye see and hear, that ‘ not only in this place, but almost throughout ‘ this kingdom, that the bishop of *Bangor* ‘ (though unworthy of such a station in the ‘ church,) hath persuaded and turned away ‘ much people from their regards to us, saying, ‘ That *Christ* is the sole lawgiver to his subjects, and head of his church; and that no ‘ authority whatsoever (no not even this holy ‘ assembly of priests) hath power to make sanctions and laws for his subjects; so that not ‘ only our craft is in danger to be set at nought, ‘ but also the temple of the high and mighty ‘ clergy should be despised, and the magnificence and constitution of the church should ‘ be destroyed, whom this nation and all the ‘ world worshipeth.’ And we find the effects
of

of this speech much the same with the other, that they were full of wrath, and cried out, *Great is the power of the church*, that is, the clergy.

The reverend Dr. *Snape* was set upon writing against the bishop, because he was a known dab at kennel-raking for scandal : at first he seemed to use arguments, but was beat with his own weapons, and contradicted himself. I will not say whether the doctor thought upon that text of scripture, *He that setteth his hand to the plow and looketh back*, — for they are mightily given to misapply the sacred writings ; but I think that reverend master, who had seemed to begin in the spirit, resolved to end shamefully in the flesh. For having no more arguments to support himself with, he now begins with scandal. He here charges one, who had renounced the *popish* religion and principles too, with being a *Jesuit* ; then another upon the bishop himself, whom he charges with inserting the words, *absolutely and properly* by way of caution, &c. The bishop demanding Dr. *Snape* to make good his charge, after an innumerable company of advertisements, we find it comprised in this manner : Dr. *Snape* had this account from a brother of the quill, one
Dr.

Dr. *Hutchinson*, who declared he had it from the bishop of *Carlisle*, who denied part of the charge, but insisted on other parts, and declared he had it from Dr. *Kennet*; and the latter made it plainly appear that the bulky bishop had got it at a tea-table among the ladies, &c. Upon the whole, we may very well rank it among one of the Doctor's *bubble bubbles*, and no one will deny him the amiable character of a publisher of scandal.

When scandal could not touch the reputation of a christian and protestant bishop, what is the next step but perjury; an ecclesiastical knight of the post is never wanting to secure the church. Well, notwithstanding his oath and imprecations, the cheat was laid open to the world, and it appeared only a *change-alley* trick, to rob the bishop of his reputation.

The great Dr. *Sherlock* * comes next on the stage, and first attacks the bishop with a mask on, writes a pamphlet without a name, which he calls *The bishop's treatment of the clergy and convocation*. One Mr. *Sykes*, having very saucily presumed to examine this mighty performance, and confuted it, the Doctor very wisely, and like a true churchman, declared the said
Mr.

* The late Bishop of *London*, whose writings in the *Ban-
gorian* controversy are most wicked and scandalous.

Mr. Sykes was beneath his notice. Shall he, a D. D. Dean of *Chichester*, master of the *Temple*, &c. stoop so low as to answer a single M. A. No sure, but he had the graciousness to tell the world he would enter the lists with my lord of *Bangor*: But here the Dean, to make good an old saying, *jumped out of the frying-pan into the fire*; for he was so beset with the bishop (though he was not wanting in telling lies, and raising calumnies, the main supporters of high church orthodoxy) he was at last forced to bring the long debate of the *nature and kingdom of the church of Christ* into a *vindication of the corporation and test acts*: And here the Dean had no better luck, but the misfortune to be so answered, that he condescended to declare to the world, *He ever despaired of convincing or answering the bishop*; so the Dean of *Chichester* has been very silent ever since.

Last of all, to bring up the rear, comes a disgusted Dean,* who, with all the insinuations of a priest, the glosses of a hypocrite, and the resentments of a disappointed courtier, attacks the bishop of *Bangor's* doctrine, though not by name, yet it is plain who he meant by the many inuendo's he is pleased to make. It is well known

* Dr. Hare, a most learned man, but who miserably employed his great abilities in the *Bangorian* controversy.

known how many benefices this sacred black eloth is possessed of. Rector of *Barns*, and chaplain to his majesty, is put in the title page of his sermon. This made me at first believe it was not the Dean of *Worcester*, and I am of opinion the Doctor did it to conceal the spleen he is always in when he mentions *Worcester*; for his mouth has watered for that bishopric several years: and which is the reason of his engaging in this controversy. Here we have drawn to the life the picture of a priest's ambition; they are like *Haman*, on whom King *Ahasuerus* had conferred many honours; yet all this availed him nothing, so long as *Mordecai* the Jew sat at the King's gate: So our reverend priest, on whom these dignities have been conferred, D. D. Dean of *Worcester*, Rector of *Barns*, Prebend of *Paul's*, and chaplain to his majesty; All this availeth him nothing, so long as he cannot obtain a seat in the *house of lords*; for a mitre, a coach and six, and two or three hundred *Levites* at their levees, is a peculiar pleasure to the Lord's ambassadors.

Whether the Dean had any promise of the bishopric of *Worcester*, upon the death of Dr. *Lloyd*, I will not say; but I am sure whatever he did then, he does not now deserve it; and it is a true saying, which I have often heard,

That

That there is no knowing the true principles of an English ecclesiastic, till he is either disgusted or made A—B—C——. Witness ——

I have made it my whole ambition to meddle with the spiritual great men concerned in this controversy, and not with the little ones, being of the learned Dean of *Chichester's* opinion, that a M. A. is not worth answering, though he writes ever so well; and I myself being of a bulky reputation, though a lay-man, will not undervalue myself so much as to mention the names of the understrappers to the two Deans and the Doctor before mentioned. I confess I have a great desire to enter the lists with the bishop of *Oxford*; ¶ but he being so exceedingly high exalted above me, and if I should happen to say but one word amiss, might bring me upon my marrow-bones before ——. Nay, perhaps my lord of *York* may move to have my writings burned by the hands of the common hangman, which will make me more noted than I really desire to be.

I have now done with what I proposed in this my long letter. I have taken a great deal of pains, and spent some hours for the service of the church-cause. If what I have done merits the thanks of the *lower house of convocation* (to
whose

whose wisdom, justice, goodness and moderation, I humbly present this Performance) I am contented, and shall think myself amply rewarded. At least, I hope at their next Meeting for the dispatch of several weighty and important affairs, this piece, among many others, will be taken into their Serious and religious consideration: and I do assure them, I did it out of a peculiar zeal for their service.

As for the reverend Dr. *Snape*, I have not the vanity to expect he should answer me, or vindicate himself; his turn is served; his orthodox zeal and juggles have raised him from the master of a school to that of a college, and I promise for the Dr. he will never concern himself in any controversy, unless he has some preferment in view; for then is the time to make a noise for *Church-Authority*, and to get astride on the backs of the laity, who are so good humoured to reward them for doing it.

As the humble Dean of *Chichester*, whom I have endeavoured to set right for the sake of his comrades in the committee, I do not expect any answer from him. Shall the great Dean of *Chichester* stoop to answer a lay-man, who has no right to judge for himself, or read the bible, without Dr. *Sherlock's* interpretations? I shall

shall think myself obliged to the Dean if he would recommend my performance to the perusal of the committee the next time they meet upon these affairs : and if they think proper to attack me, I will (knowing whom I have to deal with) desire only prize-fighters fare, a clear stage and no favour.

And now for the grave Dean of *Worcester*, if he vouchsafes to answer my pamphlet, I desire him to consider it as the performance of a man of letters : and to please a fancy which he is much delighted with, I will not be angry if he calls it a *new defence* ; though at the same time it may be intended to answer me. The Dean may, if he pleases, leave out his name, and instead thereof put this motto, *It is so like nothing, that there is nothing like it.* I am apt to think the Dean and I shall agree very well as to the main article, *viz.* His entering into this controversy. Disappointment and despair begins with the same letter. A word to the wise is sufficient.

To close this letter, which I believe has been thought tedious to those genuine sons of the church, who have taken pains to read it ; I will warrant you many are gnashing their teeth, calling me *Atheist, Deist, Free-Thinker, &c.* These are names you have often gone under,
and

and it is what all must expect, who say one word against our sovereign lords the clergy: However, Sir, be not discouraged, write still in defence of liberty and truth, expose the seditious, bigotted, crafty priest; and whilst you are so doing, you are serving your king and country.

I am, Sir,

Your Humble Servant,

And Fellow-Labourer

in the Cause of TRUTH.



L E T T E R
FROM

Edinburgh

T O

Dr. S H E R L O C K,

Rectifying the Committee's Notions of

S I N C E R I T Y.

Defending the WHOLE of the

Bishop of BANGOR'S Doctrine.

AND MAINTAINING

That *Religion*, not a Profession of it, is
Religion; That *The Gospel*, not a Cor-
ruption of it, is *the Gospel*, That CHRIST,
not the Church, is CHRIST.

In which is

An APOLOGY for the *English Dissenters.*

W I T H

A Word or two relating to Mr. TOLAND.

By GILBERT DALRYMPLE, D.D.

From the FOURTH EDITION,

With a Preface, Postscript and Notes.

First Printed in the Year 1719.

The Publisher of the Fourth Edition,
to the READER.

THE author of this piece, according to *some* people, is a *Londoner*; but, according to *the truth*, lives at so great a distance, that it is no wonder if there are *many* mistakes in the three former impressions, and a *few* in this.

In the third edition some passages were omitted, some added, others explained; this is alike. The omissions are few; and, in the present edition, taken notice of at the bottom of each respective page they belong to, chiefly, because the second was found fault with for deficiency in this particular. Read the passages omitted, as inserted in the first edition, and you will say, in *justice*, NO objection can be made to them; in *malice*, MANY. The author's design, when he *inserted* them, was only to represent the wickedness of the wicked in as lively an image as possible.

possible. ¶ His friend's design, when he *retracted* them, was purely to oblige the lord of *Bangor*, who is well known to love the *worst* of his enemies better than *invective*.

N. B. I have the doctor's orders to remove the *elephant* and *louse* that were in p. 38. and to put a *drummer* in the room of them. The critics, perhaps, will like the emendation; but it has spoiled an ingenious fancy of the printer's, which no body, who has seen the first edition, can be a stranger to.

¶ A young gentleman who, in the Doctor's absence, was intrusted to correct the press, &c. and who is so well affected to the Dean for his known good sense and abilities that (of his own accord) he omitted many severities he met with in the original MS,

To the READER.

N. B. **A**S often as the author charges the church (or clergy) with being guilty of, &c. he means only those *Some of the church*, who are *really* guilty of, &c. and who *call* themselves the church. And the character given Dr. Sherlock and his cause (though seemingly severe) you will find, (if you read the *whole*) is backed with a *reason*; with *such* a reason as the *author* takes to be a *good* one; and such a one as he apprehends *others* will take to be such, until the Doctor, or his friends, shew that it is not.

It is desired that the *argument* in the book, not the *merriment*, may *chiefly* be attended to; that the seemingly severe expressions, being built *upon reason*, may be regarded, not as *railleries*, but as expressions built *upon reason*; and that they may stand or fall with *the reason* they are built upon. Those that mostly concern the *committee* are built upon the reasonings you will find p. 43. 44. *i. e.* on the argument to prove that *the kingdom the committee write for, is the Devil's*. Read that before other parts of the book. Those that mostly concern the *Dean*, are built partly on *that*, partly on *other* reasonings you will meet with; which in *this* edition are farther enforced, than in any of the *former* ones.

HIGH

HIGH and MIGHTY DOCTOR,

YOU seem particularly fond of being distinguished by the controversy, and by the part you act in it. But is there any *honour* in being at the head of a bad cause? or is there any *modesty*, in calling it a good one? a cause that has less regard to religion, than to a pretence of it; more to the authority of the church, than to the church. Your abilities might be better employed, and with more advantage to you and themselves, than in attempting to establish *such* a cause! a cause which has its own weakness, and the ablest adversary to destroy it. I know not who envies you the reputation of being employed in so extraordinary a work. Who is there that can perform such a task? who is there (except the Dean) that would in earnest undertake it? for my part, I do not at all wonder at *his* undertaking it; for the Dean must excuse me if it is my opinion of the Dean, that he has a great deal of vanity; and a much better title than his lordship, to that abominable character he has given of his lordship,—that he will stick at nothing.

There is a certain popular man in the world, who acts as if his conscience were a slave to his ambition ; and whose character, as given him by his own conduct, is this—that for the sake of being supreme in *any* party, he would undertake the defence of it. I would by no means have it thought that the Dean of *Chichester* is hinted at. But let him be who he will, To give him this character, is to name him. †

You, Sir, being a great man at this time in the church, are for making the church greater than every body else. The church we are told, has authority in affairs of salvation : and a christian's religion is not a christian's, but the church's. The church is a law-giver ; the church is a King ; the church is CHRIST ; the church is every thing, but the church. This, we see, is the new doctrine of the committee. I find Sir, we are to have ALL things new in a little time. Mr. *Toland* has furnished us with a new gospel, and the committee have supplied us with a new Christ.

No

† Does not every body know the man who a few years ago preached the *very* doctrine of his lordship, and who now opposes his lordship *for* preaching it ? Does not every body know, that he still *defends* and *persists* in the doctrine he preached, when he preached the same he is opposing ? And does not every body know too, what *station* and *views* he had at *that* time ; and what *since* ?

Does *such* a man *deserve* the character that is here given him ; or does he *not* ?

No christian will thank the committee for being so kind to the church, whether the church will thank them, I know not. The power bestowed by the committee on the church is a great one: but then it is such a power, as it is neither the church's right to accept, nor the committee's to bestow.

As to what you and the committee and others advance in favour of the church's * *right to unchristian people*, I would ask you, Who gave it them? Whence do they derive it? do they derive it from *Christ*? or do they derive it from *the people*? not from *Christ*; for *Christ* never gave the church a right to incroach upon *Christ's*: not from *the people*; for the people never gave the church a right to incroach upon the people's: but if they derive it neither from *Christ*, nor from the *people*, they cannot derive it from any other quarter. If, so, how it comes to be a *right*, I know not; nor what could induce the Dean to believe that the church have a *right* to do *wrong*. This, methinks, is to rob the devil of his *right*.

In speaking of a † *sincere rejector of Jesus Christ or the two sacraments*, Doctor Sherlock, I suppose, means to lash at two persons, at Doctor Sherlock and the quaker: at Doctor Sherlock, as a rejector of *Jesus Christ*, by preaching up, not *Jesus Christ's* kingdom (as formerly,) but the *clergy's*: at the quaker, as a rejector of *baptism and the Lord's supper*.

F 3

* Vide Dr. Sherlock's Preface to Stebbing, page 5, and Report of the Committee, Folio Edit. p. 9.

† Preface, p. 6.

supper. I would ask now in the first place. Whether a Doctor of Divinity's preaching up Jesus Christ's kingdom, is an essential mark of his being a christian; and consequently, Whether Dr. *Sherlock's* thus rejecting Jesus Christ, by preaching up the clergy's instead of it, is an essential mark of his being none? In the next place, Whether embracing baptism and the Lord's supper, is an essential mark of being a christian; and consequently, Whether the quaker's rejecting them, is an essential mark of his being none? To the former of these two queries, I will venture to answer in the affirmative; to the latter *you* will; and then according to our two answers put together, neither a Dr. *Sherlock*, nor a quaker is a christian. If so, tell me, Dr. Whether the sincerity you are speaking of, *i. e.* Whether the sincerity of a Dr. *Sherlock*, or a *quaker*, has any thing to do with the sincerity of a *christian*? and consequently, Whether your objection against the doctrine of the Bishop, has any thing to do with the doctrine of the Bishop?

In *page* the 8th of your preface, you abuse God and the church, by telling us that God's favour is not God's, but the church's. *This* you assert (whether you design it or no) when you assert *expressly*, that *God has committed the dispensation*

sation of his favour to the church, i. e. that God has made a God of the church. But *where*, pray, has he done this? either in scripture, or no where: if in scripture, I conjure you to tell me in what passage of scripture; and not only in what passage, but, in what manner has he done it? for, either it is in the express words of that passage, or in your own construction of it: if in the express words of it, then *the Bishop*, I am sure, will give up the point: but, if only in your own construction of it, then *you*, certainly, ought to give it up; for, in this case, to maintain it, is to say your own construction of a passage in scripture, is that passage. But let me tell you, Sir, I shall as soon believe a lawyer is law, because *you say* he is law, or that a divine is divinity, because *you say* he is divinity, as that your dictates are scripture's, because *you say* they are scripture's. When the devil tells me that the church of *the devil* is the church of *Christ*, shall I believe him? or when a profane interpreter tells me that a profane interpreter's construction of scripture, is scripture, shall I believe him?

You carry on your story indeed very plausibly, when you assert that God has not only given man the disposal of God's favours, but has even * prescribed to him, in the scripture, *means*

F 4

and

* Preface to Stebbing, page 8.

and *rules* how to dispose of them. Your being so particular in asserting your falsehood, gives such a *colour* of truth to it, as might induce those, who know neither Dr. *Sherlock*, nor the scriptures, to believe you, and, in *humanity*, not to think you capable of belying God and the Gospel *twice* within *two* lines ; but there are *some* in the world, who have learnt God and Dr. *Sherlock* better than so. There are *some* who have their senses and their christianity about them ; and who love truth better than a colour of it. *These* men, you must imagine, will be apt to charge, not God, but Dr. *Sherlock* with making God's favour to be at the disposal of such as know not how to dispose of it.

I beg, Doctor, you will not be angry at me for agreeing with this sort of men in this sort of sentiments ; at least till you have been pleased to inform the ignorant world *when* and *where* God disposed of his own prerogative to his creatures ; *when* and *where* he *prescribed* any means and rules for the use of it ; and *what* are those means and rules. Until you have made these things as clear as the light, give me leave to think your doctrine a bad one ; and your defence of it a worse : a defence that would cheat the ignorant into the belief of things which are only fit for the *Dean* to teach, and for the *ignorant* to believe. But it is to be hoped but *few* men have
igno-

ignorance enough for the Dean's purpose. For my part, I have a better opinion of the *understandings*, as well as of the *christianity* of *christians*, than to think the Dean's gospel will pass for our Saviour's.

In *page* 10th, you make the church and yourself ridiculous, when you advance, that the church's sentence is not the church's sentence, but a declaration of God's: "The church (say you) *judges, i. e. passes sentence*, according to God's will; therefore does, in truth pass no sentence of its own, but declares the sentence of God.—He that has eyes to see, let him see that the church's advocate, instead of denying that they are chargeable with the guilt they are charged with, gives a *new name* to their guilt, and calls it *declaring the sentence of God*, i. e. (properly) the will of God, as notified in scripture. But to declare the will of God, as notified in scripture, goes no farther, than to declare that he, who is *certainly insincere* is a *sinner*, and shall be punished by God as such. Now I would ask, Whether the church does not take upon them to *judge* who *is*, and who is *not* insincere, and to pass sentence on him as insincere, whom they do *but presume* to be insincere? To the question * you have answered *Yes*, already. I will

F 5

ask

* Preface, pag. 5 and 6.

ask you again then, Is this *declaring God's will*? God forbid! Reader, if any man tells you so, answer him, that it is not the will of God, but the will of the church. I wish indeed that God's will were the church's; but, pray God, the church's may never be God's. The will of God is, that he, and he *only*, who is *certainly* insincere, shall be punished by God, as insincere: The will of the church is, that not only he who is *certainly* insincere, but even he whom the church *presume* to be insincere, shall be punished by God, and the church too, as insincere. Away with this ridiculous will of the church! Away with this ridiculous notion of *declaring the will of God*!—ridiculous indeed! monstrous! abominable! I insist upon it, that by the will of God, as revealed in scripture, it is revealed, that *insincere* men shall certainly be punished in the next world; but that it is *not* revealed, that the *Dean of Chichester* is an insincere man (though most people think him so,) or that he shall be punished in *this* world for his being so.

It is plain now what God's will *is*, and is *not*: God's will *is*, that the man, whom the *all-knowing* God *knows* to be insincere, shall be punished by God, for insincerity; It is *not*, that the men, whom the *unknowing* church *presumes* to be insincere, shall be punished, *either* by God or the church,

church (much less *both* by God and the church,) for insincerity.

It is merry to hear a *blind* man's notion of *colours*; it is equally merry to hear the Dean of *Chichester's* account of *sincerity*. You have it in p. 12 of his preface, where he shews neither wit nor argument; but an endeavour at both, when he puts foolisher notions than a papist's, (*i. e. his own*) into the head of a papist; making him talk to this purpose, when a protestant Bishop goes about to convert him: "My lord, for what
 " purpose would you convert me? I am *at present*
 " sincere in the profession of popery; and
 " by your lordship's principles, sincerity will
 " intitle me to the favour of God, as well in
 " my communion as in yours. To what end
 " then should I listen to the means you propose
 " of bettering my judgment? Here, Sir, either
 you mean for the papist to speak of sincerity in
his lordship's, and *its own* sense, or you do not:
 If you do *not*, it is impertinence, and we may as
 well suppose the papist to be talking to the
 moon, as to his lordship: but if you *do*, it is
 absurdity, and will stand thus in its full light.
 " --- Sincerity requires I should, *as long as I live*,
 " listen to all means proposed to me for judging
 " and acting *right*: I have listened to all such,
 " *till to day*: till to day therefore, I am *sincere*:

“ But to day, more such means are proposed
 “ to me; what shall I do in this case? Why, as
 “ I am sincere *till to day*, I will not listen to them;
 “ i. e. *I have been sincere hitherto, therefore I will*
 “ *not continue so.* The papist is much obliged to
 the Dean for putting his own nonsense into the
 mouth of the papist.——In kindness to the
 Pope, I will dwell a little longer on shewing him-
 self to himself, according to the Dean’s account
 of him. The Pope we will suppose with the Dean
 has been all along *till to day*, very *sincere*: why?
 Because he has acted according to a judgment,
 which, till to day, he has used all the means
 he could come at to be *right* in. To day, we will
 suppose, an English Bishop proposes to him new
 and clear reasons against popery, and for his
 conversion: *to day* therefore he has *more* means
 to come at, than he had *yesterday* of being *right*,
 in his judgment. He *slights* these *new-means*;
 he *knows* he slights them; and yet at the same
 time *thinks* (if we will believe the Dean,) he makes
as much use of them, and (if we will believe the
 Dean again) *really does make as much* use of
 them when he makes *no* use of them, as if he
used them——This *absurd* meaning, Sir, is
 yours; or else a meaning that is *not to the pur-*
pose: for (as I said before,) either you, and your
 friend the Pope, in this conference, speak of
 sincerity.

sincerity in his *lordship's*, and *its own* sense, or you do *not* ; if you do *not*, I still say the Pope and you are two *impertinent* fellows ; and then pray get you gone, both of you, about your own businesses, for his lordship and I have nothing to do with you ; but if you *do* speak of it in that sense, then I will beg leave to repeat what that sense is : A man can never be said to be sincere in *that* sense, but when in the love of rectitude he uses all the means he can come at to *rectify* his judgment, before he acts according to that judgment : to say then (as you and the Pope most strangely do) that the Pope when he has *sighted* the *last* means that have been proposed to him for rectifying his judgment, and *knowingly* sighted them, is as sincere as he was *before* he had sighted them, *i. e.* To say such a one is *sincere*, in his *lordship's* and the *true sense of sincerity*, is in effect to say that acting according to a judgment which one has *not* used all the means one could come at to be right in, is acting according to a judgment which one *has* used all the means one could come at to be right in.

Nothing is properly sincerity, but what is sincerity in its *whole* sense ; *this last* is sincerity in its whole sense ; this last, and this last *only*, is sincerity in his *lordship's*, as appears from a very true account of it in a little piece

piece against Mr. *Stebbing* which I would fain recommend to those two men, the Dean and the Pope.

So it seems that sincerity in its whole sense, and in his lordship's, is quite a different thing from what it is in yours: In yours, it signifies no more than a man's acting according to his judgment, as informed by all the means he *has* used to inform it *aright*: in its whole sense and his lordship's, it signifies his acting according to his judgment, not only as informed by all the means he *has* used, but by *all* the means it *has been in his power* to use, to inform it *aright*. This distinction to me, I confess is a material one, though *prima facie* so small as to be overlooked by *you*, and indeed by *all* who have written against christian sincerity. By overlooking it you and they have been led into *one* error, and by *that* into a *thousand* more.

What I have been saying *at large*, is *briefly* this. A sincere papist, according to his lordship, has a title to the favour of God, *as being sincere*. But you cannot say that therefore a papist *hitherto* sincere, has a title to the favour of God *as being sincere*, when he *ceases* to be *sincere*—This indeed is the case.

After having troubled the reader and myself with an account of the way which the
Dean

Dean thinks would be a *wrong* one of converting a papist, it is worth while to enquire *which* way the Dean thinks would be a *right* one? Why, in order to convert him, the Dean's doctrine tells us the Dean would argue with him thus: "*Damnable* wretch! thou art in a *hellish* way! Go on, and though thou art *sincere*, thou wilt be *damned*.—But look here, my way is a *heavenly* one, my way is the *only one* intrinsically *right* way; come into it, though *insincerely*, and thou shalt *infallibly* be saved," —This indeed is a true popish method of making protestants papists; but no body's *except the Dean of Chichester's* protestant method of making papists protestants.

In short, Doctor, I would not have you puzzle yourself any longer about these matters. At least, I would not have you trouble your head about converting papists to be protestants, till you have converted protestants to true protestantism: in order to this, I would advise you, in the first place to convert *some* of the church of *England* to the church of *England*; and in the next, to convert the Dean of *Chichester* to Christianity.

The Dean's and the * committee's account of *rectitude* is as wrong as their account of *sincerity*: which I much wonder at; for, methinks, they should

* Report, page 8.

should have taken more care than to transgress rectitude in describing it.

Salvation, say they, does not depend upon a *sincere* way of worship, but upon a *right* one ; upon the *only ONE right way*. Now let us see *which* is this *only ONE right way*. Dr. *Sherlock* (being a *church of England* man) will tell us that *his* is ; why ? because in the *sincerity of his heart* he BELIEVES it is : Dr. *Calamy* too (being a *dissenter*) will tell us that *his* is ; why ? because in the *sincerity of his heart* he BELIEVES it is. Indeed if Dr. *Sherlock's* is the *only ONE right way*, because in the *sincerity of his heart* he *believes* it is, *pari ratione*, Dr. *Calamy's* is the *only ONE right way*, because in the *sincerity of his heart* he *believes* it is. So, according to Dr. *Sherlock*, there are TWO *only ONE right ways of worshipping God*. But in answer to this, says Dr. *Sherlock*, I do not only BELIEVE mine to be such, but am SURE it is ; because the *scripture* (which is infallibly true) tells me it is such. Does the *scripture*, pray, in *express* words, say, the *church of England* way of worshipping God is the *only ONE right way of worshipping God* ? no ; — why then it is not the *scripture* ; but Dr. *Sherlock's* *construction of scripture* that tells him the *church of England way* (*i. e. his own way*) of worshipping God, is the *only ONE right way*. Now this is as strong an argument that Dr. *Calamy's*, as that Dr. *Sherlock's*, is the *only ONE right way* : for as
Dr.

Dr. *Sherlock's* construction of scripture tells him that the *church of England's* way of worship is the *only ONE right* way, so Dr. *Calamy's* construction of scripture tells him the *dissenter's*, (not the *church of England's*) way of worship is the *only ONE right* way. The question then comes to be this, *Which* is the *only ONE right* way of *construing* scripture, Dr. *Sherlock's*, or Dr. *Calamy's*? Dr. *Sherlock* will say Dr. *Sherlock's* is; why? because Dr. *Sherlock*, after an honest and impartial examination of his, *sincerely* BELIEVES his to be such. Dr. *Calamy* too will say, Dr. *Calamy's* is; why? because Dr. *Calamy*, after an honest and impartial examination of his, *sincerely* BELIEVES his to be such. Indeed, if *this* be a reason why Dr. *Sherlock's* construction of scripture is an *only ONE right* construction; it is equally a reason why Dr. *Calamy's* is ANOTHER *only ONE right* construction—Thus we see that as (according to the Dean and the committee, &c.) there are TWO *only ONE right* ways of *worshiping God*; so (according to the Dean and the committee, &c.) there are TWO *only ONE right* ways of *construing scripture*.

In short, it appears that if I choose *this* communion *sincerely*, I choose *aright*; and if I choose *that* communion, (though the most contrary to *this*) *sincerely*, I choose *aright*. So that the ridiculous notion of an *only ONE best* choice, in opposition
to

to a *sincere* one, infers as many *only ONE best* choices, as *sincere* ones.

Here we find the argument advanced a little while ago in *prejudice of* sincerity, ends in its *favour*; and that Dr. *Sherlock* himself, who, according to himself, has made the very *best* choice of a communion, (*i. e. the best God will expect from him,*) can hope for nothing from it on *any other* score than its being such a choice as *sincerity* directs him to. For, even according to Dr. *Sherlock*, God's favour attends a christian's worshiping God, *then* and *then only*, when he worships him *in the only ONE right way*: and that way Dr. *Sherlock* has pitched upon is Dr. *Sherlock's only ONE right way*, because, and *merely* because, he is directed to it, not *by prejudice*, not *by authority*, not *by interest*, or *chance*, but *by sincerity*: and I still insist upon it that, by parity of reason, the way Dr. *Calamy* has pitched upon is Dr. *Calamy's only ONE right way*, because he is directed to it, not *by prejudice*, not *by authority*, not *by interest* or *chance*, but *by sincerity*.

It may not be amiss now to take a short review of the Dean's and the committee's argument. They make by it *two distinct* things of worshiping God in a *sincere* way, and worshiping him in a *right* one; will have God's favour to attend none but a *right way*; will have the *church-*
man's

man's to be a *right* one, and *dissenter's* only a *sincere* one: God's favour then, according to the Dean, &c. attends *but one* of these two ways, because, according to the Dean, &c. *but one* of them is a *right* one. Now, upon examination, it appears that that *one* particular way which (according to the Dean, &c.) is a *right* one, is to be deemed a *right* one, *because*, and *ONLY because* he who follows it is *sincere* in it: *for the same reason* then, that *other* particular way which, as *being distinct from this*, (according to the Dean, &c.) is a *wrong* way, is to be deemed a *right* one, when he who follows it is *sincere* in it.

We find at last that the two *only ONE* right ways of worshiping God, amount to *but ONE*; that a *sincere* way, and a *right* one, are one and the same; and that if God's favour is sure to attend *one* of these two ways, a *sincere churchman's*, or a *sincere dissenter's*, it is *equally sure* to attend *both* of them.

Thus have I traced the Dean's doctrine of *sincerity* and *rectitude*, considered in its own *necessary* meaning, to this *necessary* consequence, *viz.* that it *asserts*, and *denies*, the very same thing; is thereby repugnant to itself; by being so, is a very false doctrine; because no doctrine that's repugnant to itself can possibly be true. That it is repugnant to itself, is apparent to those
(though

(though *only* to those) who *examine* it ; who *examine* it with *as much* care, and with *as little* partiality, as *such* a subject has a title to. Certainly, To say with the Dean, that it is not a christian's duty to worship God and construe scripture, in the way *his own sincerity directs him to*, but in that which is the *only ONE right way in itself*, is to make two DISTINCT things of worshipping God and construing scripture *sincerely*, and worshipping God and construing scripture *aright* : — To say at the same time with the Dean, that the Dean, by worshipping God and construing scripture only in *that* way which *his own sincerity* directs him to, worships and construes in that which is *the only ONE right way in itself*, is to make ONE AND THE SAME thing of worshipping and construing *sincerely* and worshipping and construing *aright*. — Whether or no it is justice to charge *such* a doctrine with *asserting* and *denying* the very same thing, I leave *all men, except the authors of it*, to determine.

The Dean, by this time, perhaps, will be for giving up the *old* question, and for proposing a *new* one. Being forced to drop his first distinction (between a christian's being in a *sincere* way and his being in a *right* one) he will be inclined to try the fate of a second ; namely, between

one christian's sincerity and *another's*; making it a question, Whether, though God's favour follows *every* christian's sincerity, it does not follow *this* christian's sincerity MORE than *that* christian's; a *churchman's* MORE than a *dissenter's*; and consequently Dr. *Sherlock's* MORE than Dr. *Calamy's*? To this I answer, that God's favour follows the sincerity of a christian, not considered as the sincerity of a *church of England* christian, but as the sincerity of a *christian*, and therefore the utmost degree of sincerity in a *dissenting* christian, has as good a title to the utmost degree of God's favour, as the utmost degree of sincerity in a *church of England* christian; consequently Dr. *Calamy's* sincerity if *as much* as Dr. *Sherlock's*, is intitled to *as much of* God's favour as Dr. *Sherlock's*.

Obj. But how can this be (says Dr. *Sherlock*)? sure there is a difference between being sincerely *in the right*, and sincerely *in the wrong*! Dr. *Sherlock*, as being a sincere *churchman*, is sincerely *in the right*: Dr. *Calamy* as being a sincere *dissenter*, sincerely *in the wrong*.

To this objection I have answered before, that the *sincerity of* Dr. *Sherlock's* choice of the church of *England* communion, not his *choice of* the church of *England* communion, constitutes the *rectitude* of his choice; its sincerity and its
sin-

sincerity *only*, MAKES it a *right* one; take away then its *sincerity*, and its sincerity *only*, and it is a *wrong* one. To say therefore that there is a difference between a christian's being sincerely *in the right* and sincerely *in the wrong*, is an odd way of talking, and has either *no* meaning, or none but *this*, viz. that there is a difference between a christian's being sincerely *sincere*, and sincerely *insincere*.

But supposing *sincerity* and *rectitude* to be *two distinct* things; and that of these two persons, a sincere churchman and a sincere dissenter, *but one* is *in the right*; this supposition will stand Dr. Calamy in as much stead as Dr. Sherlock; being as much in favour of *the dissenter's* rectitude, as of *the churchman's*: for, from whence, pray, does Dr. Sherlock conclude that the sincere *churchman* is sincerely *in the right*, but from Dr. Sherlock's *sincere belief*, that he is so? Has not Dr. Calamy then the same reason to conclude the sincere *dissenter* is sincerely *in the right*, from Dr. Calamy's *sincere belief* that he is so?

The Dean, by this time, will be for marching off from the second question, as before from the first: The next objection he will fix upon, I will guess to be this, viz. 'that if, when a christian chooses a communion, the *sincerity* of his choice constitutes its *goodness*, then certainly its *degree of*
' *goodness*

‘ goodness is *in proportion to its degree* of sincerity;
 ‘ ty; and if so, as the dissenter does not *give*, nor
 ‘ seem to *have* so good reasons for dissenting
 ‘ from the church, as the churchman for assent-
 ‘ ing to it, there is a less seemingness of sincer-
 ‘ ity in the dissenter’s choice than in the church-
 ‘ man’s: and if a *less seemingness* of sincerity, I
 ‘ may say *less sincerity*; for as I cannot *see* his
 ‘ heart, I have no other rule whereby to judge
 ‘ of it, but by its *seemingness*: Since by *this*
 rule then, which is the *only* one whereby I can
 compare one man’s sincerity with another’s, I
 find the dissenter’s choice of a communion to be
less sincere than the churchman’s; it is plain the
 dissenter’s is a *worse* choice *in itself* than the
 churchman’s.

I may perhaps have occasion to answer this
 objection elsewhere; so that at present I need
 only to observe, that it will stand in a dissenter’s
 mouth against a churchman, exactly in the same
 manner as in a churchman’s against a dissenter;
 and is as strong an argument against *charity*, as
either of them. A sincere churchman, *as such*,
 must believe there is more reason *on the church-*
man’s side than *on the dissenter’s*: A sincere dissen-
 ter, *as such*, must believe there is more reason
on the dissenter’s side than *on the churchman’s*: And
 as a churchman’s conscience, not a dissenter’s, must
 be

be judge of a *churchman's* sincerity : so a *dissenter's* conscience, not a *churchman's*, must be judge of a *dissenter's* sincerity. In these circumstances the one must *in duty* have a good opinion of the other ; and, as long as he can *see* no insincerity, must *imagine* none : for, what in other cases is *right reason's* rule, in this is *charity's*—[*Non apparentis, & non entis, eadem est ratio.*]

But you will say, To think so charitably is a *difficult* thing. Difficult indeed to a *wicked* mind !—but easy to a *good* one.

I cannot close this head without taking notice of a thought that *forces* itself upon me whether I will or no ; namely, that if the *utmost* *seemings* of insincerity is *insincerity*, I need not tell Dr. *Sherlock*, Which man in the eye of the world is at this day *the most insincere* man in the world.*

So much for sincerity and rectitude. I think I have sufficiently unmasked your dark doctrine concerning them, and exposed it in *all* its various colours and complexions.

Look out now for a *new cause*, or for a *new defence* of the old one : it totters mightily, and will certainly fall in a very little time, if you or the committee do not get a better prop to it than
Mr.

* *Vide* the note at bottom of p. 8. — Compare Dr. *Sherlock's* conduct with *that* gentleman's. Do they *differ* ? tell me, in *what* ? Do they *agree* ? tell me then, Whether Dr. *Sherlock* is *seemingly sincere*.

Mr. Law. It is current here, that this Mr. Law you talk of is a non-juror, and, as such, a professed enemy to the *English* establishment both in church and state. If so, it is strange to us, that Mr. Law's sentiments should be the sentiments of the committee; it is stranger still, that no less than Two members of the committee should tell us so. But though they are the committee's sentiments, let no man think they are the church's.——Who or what is the church, I shall have occasion to inquire hereafter; in the mean time, I need only to observe, that if *the committee* are the church, then indeed Mr. Law's doctrine is the church's; but if *the church of England* is the church, Mr. Law's doctrine is, not the church's, but Mr. Law's. To the churchman that thinks Mr. Law, (though a *Hicksian*) writes for the church, and for that reason admires him, I would propose this question; Which is a fool, the churchman, or Mr. Law? if Mr. Law, in opposition to Mr. Law's conventicle, writes *in favour of* the church, Mr. Law is a fool; and then, pray, why does the churchman admire a fool? but if Mr. Law, in favour of Mr. Law's conventicle, writes *in opposition to* the church, *the churchman* is a fool (for thinking Mr. Law's doctrine is the doctrine of the church:)

and then pray, what is Mr. *Law* the better for a *fool's* admiration?

Hence it appears, that Mr. *Law's* defence of the committee does not *justify* but *expose* them. Now since Mr. *Law's* sophistry is *useless* to them, and since your own is *exhausted*, I am at a loss to know from what quarter they expect a recruit. The Dean I know relies *on Mr. Stebbing* as much as the committee does *on the Dean*. I hope what is here advanced will contribute to make him and you the committee converts to right reason and the gospel.

As to Mr. *Stebbing's* first treatise, I need only to *condemn*, not to answer it. I find we are to expect an *answer* from another: though for my part, I think it as much beholden to your opinion of it for deserving one, as a fop is to gold lace for being a fine gentleman.

I long for some new opinions from the committee, and to know what the committee can say in excuse for the committee. I doubt not but the Dean (after his wonted way,) is now in search for some *new meanings* for them. What these *next meanings* will be I do not know, nor I believe any one man *except one*; namely the *Dean*.

An inconsiderable member of the committee longs, it seems, to re-persecute his lordship; but finding the king stands in his way, repeats your
OWN

own sneer at the king. He is very angry at the royal writ; but does not at all doubt the convocation's surviving it; and if they survive it, (according to him) they will do wonderful feats indeed! though they have miscarried in their first accusation, they will then venture at a second; and that second, we are told, shall be *this*—*That his lordship denies three are one.* — HITHERTO his enemies have represented him as having *too much* respect for our Saviour: SHORTLY, he is to be represented as having *too little*. Let them go on as they intend, and his lordship will have *nothing* to fear, but *more victory* to hope for. If they add ten thousand charges against him, I will lay as many odds as there are members of the committee to one, that this one still gets the better of them; and that the bishop will be abler *to defend* the bishop, than the committee *to oppose* him.

In page 3. of your preface you ask a question about *a trifle* with all the *solemnity* in the world.
 ‘——I call upon your lordship (say you) by all
 ‘ the regard that is due to *truth*, to *religion*,
 ‘ to *the gospel*, and to the *church of Christ*, to
 ‘ tell me, *without disguise*,——WHAT AUTHO-
 ‘ RITY YOU ALLOW TO THE CHURCH?’ a mighty important question indeed! it is just as if I should ask a man, *What o’clock it is*, in this manner——‘ Friend, I call upon you, By all

‘ the regard that is due to *truth*, to *religion*, to the
 ‘ *gospel*, to the *church of Christ*, to tell me, without
 ‘ *disguise*, WHAT O’CLOCK IT IS.— Truth,
 Religion, the Gospel, and the church of Christ,
 have just as much to do with this question as with
 the former.

So much for the *manner* of your question.
 To the *matter* of it I have very little to say, ex-
 cept that these two questions should always go
 together ;

{ How much AUTHORITY has THE
 CHURCH ?
{ How much HUMILITY has Dr. SHER-
 LOCK ?

The latter *you will say*, is an *impertinent* ques-
 tion: *I will say* the same of the former, and that
 his lordship’s *best* answer to it is this—that it de-
 serves *none*.*

In short, what authority the church has *not*,
 (I believe) is *no question* with his lordship. What
 authority it *has*, is *a question*, and will always
 remain so. The best resolution of it I can give
 you

* The point in question between his lordship and the committee
 is, How much authority his lordship by his doctrine *already pub-
 lished*, has *actually* DENY’D to the church ? To prove *this*, it is
impertinent to ask how much authority, he in his own private
sentiments, *not yet published*, *ALLOWS* to the church ?

you at present is the following; — viz. that the church hath authority enough to punish you and others for abusing *his lordship*, the *press*, and the *pulpit*, in that insolent manner you do. Perhaps I ought not to mention *you* and the *pulpit* in the same period; because a correspondent of mine in the temple assures me, you hardly trouble it *thrice* in a *twelve-month*.

ONE thing further I must observe relating to the question you propose, and then hope to have done with *question and answer*. It is only to tell you, that though it be *a great question with you*, Whether the bishop, in *the whole* of the bishop's doctrine, is *against* all authority, it is *a very little one with me*, Whether the Dean, in *some parts* of the Dean's, is *for* all. It is true, at the same time, that in those very parts, the Dean, by his method of *giving* all authority to the clergy does in effect *deprive* them of all, by making it *all* center in *that* which they have *no right to*; but for this consequence the laity are to bless, not his design, but his inadvertency.

Amongst all the flagrant falsehoods which have been so liberally fulminated against his lordship from the press, the pulpit, and the mob, I cannot find that the most daring of his enemies has yet thought fit to charge him *in express terms*, with preaching down *ex professo* all authority in the church; but only with preaching it down, by preaching down all absolute human authority.

So that when you and others say his lordship allows no authority to the church, you mean not, in reality, to charge him with that as *his doctrine*, but as a *consequence* of his doctrine. But is it *his lordship* that *makes* that consequence? no; *he* says not a word about it. Why then, it either *makes itself*, or is *made by his enemies*; if *by his enemies*, then his enemies must blame for it, not his lordship, but his enemies; on the other hand, if it *makes itself*; *i. e.* if it follows *unavoidably* from the doctrine his lordship has asserted of *the church having no absolute authority*, then the question comes to be this—Whether you will admit, that doctrine to be a *true one*, or not? if you *admit* it to be a true one, then, to say the consequence, you blame his lordship for, follows *unavoidably* from *the doctrine* his lordship has asserted, is to say it follows *unavoidably* from *the truth* his lordship has asserted. And if so, when you blame *his lordship* you blame the *truth*, for asserting it. This is the drift of what you offer against the *consequence* of his lordship's doctrine, *supposing you admit that doctrine to be a true one*: but if you say you do *not* admit it to be a true one, you *expressly assert*, what in other places you would be thought to *deny*, *i. e.* that the church have absolute authority; for, that the church have *not* absolute authority, is *re ipsa* the doctrine of his lordship.

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What I have been insisting on in a great many words, I will repeat in a few. The authority his lordship denies to the church, is an absolute authority: an absolute authority *you confess* the church have *not*: by asserting that there is *no* authority for the church to have *but that* which his lordship denies them, you assert that there is *no* authority for the church to have *but that* which *you confess* they have *not*. I would ask you now, in the first place, Do you yourself *stand to it* that the church have *no* absolute authority? to this you *dare not* say *NO*: I would ask you again, Do you yourself *censure the bishop* for *that very doctrine*? To this you have *often* said, *YES*. Why, then permit me to put this fair question to you;—*Which* of these two points are you *sincere* in. In *denying* with the bishop that the church have absolute authority? or in *censuring* the Bishop for denying it? It is manifest you *do* both; and that you cannot be *sincere* in both; is equally manifest, because they are contradictions.

In answer to what you advance at 4th or 5th hand upon *absolutely* and *properly*, I refer you to two things: *common-sense*, and the *dictionary*. I have nothing farther to say to you upon this head, except that you are as much beholden to *absolutely* and *properly* for mirth, as a waterman to *sculler, ear*, for a six-pence.

By this time any reader is able to judge of the controversy. He has two questions before him: The first is *exceeding difficult* to determine; namely, Which of these two has the right to dispose of God's favour, God or THE CHURCH? GOD's vindicator will have it that GOD, and GOD *alone*, has the right to dispose of the favour of God; THE CHURCH's vindicators will have it, that THE CHURCH (not God) has this right. I leave every body's common reason (*except THE CHURCH's*) to determine the point.

The second difficulty is this;—Whose kingdom is the kingdom of Christ, CHRIST's or THE CHURCH's? CHRIST's vindicator contends that Christ's kingdom is CHRIST's, and *wholly* Christ's: THE CHURCH's, on the other side, (many of them) seem to insist upon it that Christ's kingdom is THE CHURCH's, and *wholly* the Church's: *Some* of them indeed will have it that it is both, *wholly* THE CHURCH's, and *wholly* Christ's too; others are for compromising the matter, and insist upon it that it is *partly* Christ's, and *partly* the church's; *i. e.* that Christ's kingdom is *but half* of it Christ's. Here indeed are a great many points to be determined: I again leave *every* body's common reason (*except the church's*) to determine them.

Such

Such are the Bishop's sentiments ! *Such* are the Church's ! *The* Bishop will have it that *the* church has only *the* church's prerogative ; *the* church will have it that it has not *the* church's only, but *Christ's* ; that it has not *Christ's* only, but *God's*.

In *what* manner now must we think of *the* Bishop ? In *what* manner must we think of the committee ? what encomiums can *flatter* the one ? or what outcries, what malignity *can* abuse the other ? To *such* a Bishop the panegyric of a *Pliny* is no compliment : on *such* a committee the invective of a *Juvenal* is no satyr.

* A late writer against Mr. Toland is angry at his lordship for Mr Toland's being in the right in some points, and therein agreeing with his lordship, † Another author too, who is a dull one indeed, (I forget whether I mentioned him before) calls Mr. Toland with an irony his lordship's † HONOURABLE assessor. These gentlemen seem to think, that if among many BAD opinions, a man has one GOOD one, that GOOD one is, for that very reason, a BAD one. According to them then, if among a great many half-pence in my pocket, I happen to have a guinea, that guinea therefore

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* Vide Mr. Mangey's answer to Nazarenus.

† A member of the committee, who lately published a silly book, intituled, *An introduction to, &c.* with a most stupid preface to the Bishop of Bangor, Mr. P——, and Mr. Toland.

‡ Ibid. page 6,

is *no guinea*, but a *half-penny*. It is circumlocutorily alledged, that Mr. Toland is a deist; has either *no* notions, or *wrong* ones, of Christ's kingdom; that therefore from Mr. Toland's agreeing with his lordship that if there be such a thing as a kingdom of Christ, Christ alone is *king in that kingdom*, it follows that Christ alone is *not* king in that kingdom,—a *committee consequence* indeed!

Why should it be made a new charge against his lordship and the truth, that Mr. Toland (the reputed deist) agrees with them, and differs from the committee. It is either *reason* or *religion* that induces him; if *reason*, it is *weak* in any *advocate* for the *committee* to charge his *lordship* with a *deist's* having *more reason* than the *committee*: but if *religion* induces him, it is still weaker in an *advocate* for the *committee* to charge his *lordship* with a *deist's* having *more religion* than the *committee*.

Poor reasoners indeed! As if his lordship's arguments became *weak* ones by Mr. Toland's affirming them!—What! must a *rich* man throw away money, because a *beggar* has money? or, must the Bishop DESERT the truth, because Mr. Toland EMBRACES it?

If the *church* may be right in *every* thing, surely a *deist* may be right in *some* thing—It is to Mr. Toland's honour, and not at all to his lordship's disgrace,

disgrace, that they agree in points wherein no men, that have sense, without prejudice, can differ.—
His lordship thinks an unwarrantable authority, unwarrantable; Mr. Toland thinks so: *his lordship* for his opinion, has *his* reason; Mr. Toland has *his*: each has a good one; the one, as a christian, is for the RIGHTS of a christian; the other, as a man, is for the RIGHTS of a man: NEITHER of them for an authority that destroys both.

Would you know, reader, whether the committee-man, who hates Mr. Toland, in love to God, to Christ, and to the gospel, has a sincere love for God, for Christ, and for the gospel? go to him, and he will tell you he has; but go to his doctrine, and it will tell you another story. Who can believe he is a friend to God, who would take away God's prerogative? Who can believe he is a friend to Christ, who would take away Christ's? or who can believe he is a friend to the gospel, who quotes gospel for doing so? does the gospel command people to rob God, to rob Christ, to rob christians of their own? consult the robbers, and they will tell you, it does; but consult the gospel, and it will tell you otherwise.

I am never so angry, as when I find men burlesquing scripture by making every little, selfish, ridiculous doctrine of their own, a doctrine of scripture. The Dean, I observe, is often doing

this; but as often as I observe it, I imagine, they must either be weak persons, or wicked ones, who take the *Dean's* meaning of the scripture, not *the scripture's*, to be *the scripture's*. I pray God I may always take *scripture* to be *scripture*, and *human corruptions* of it (call them *the church's*, or whose you will) to be *but human corruptions* of it. As long as I do this, I *know* I shall find that to write down *Christ's* kingdom, is to establish *the devil's* — Those who do so, we see, *disown* that they do so: their *disowning* it, makes them guilty of *two* things, *viz.* Of establishing the devil's kingdom, and of *denying* they establish it. But, pray, reader observe *in what sense alone* it can properly be *denied*, that they establish the devil's kingdom: — Why, *in this sense alone*; they do not *expressly*, they do not *verbis ipsissimis*, teach some of the doctrines, they are charged with; which puts me in mind of the character that is given of *a profane man*, by an old favourite author of mine, who wrote *men* with a peculiar justness, brevity, and humour, above a century ago; “*A* “*profane man* (says he) is one that denies God “as far as the law gives him leave, *i. e.* only “does not say so in downright terms, for so “far he may go.” — The men I have been speaking of do not assert absolute authority *in these very words* [*We assert absolute authority,*] there-
fore

fore (I warrant) when they assert it *in others*, they do not assert it;—as if, because a man is going a *round about way to Rome*, he is not going *to Rome*. Shall a highwayman when he has *so much* impudence, as to rob the king, or the prince in a *by-lane*, have *so much more*, as to tell them he is *not* robbing them, because he is not robbing them *in the high way*? or shall a committee-man, when he has *so little* conscience, as to deny God and Christ their prerogative, have *so much less* as to say he *does not* deny it them, because he does not deny it them in *this undisguised form*; [*I deny God and Christ their prerogative*?] Is denying it *in many words*, *less* denying it than denying it *in a few*? It is true indeed, in *other words* than *your own*, you and others might have denied it them more *glaringly*, but not more *properly*, than in *your own*. This kind of modesty is, in reality, no *diminution* of guilt, but a *disguise* of it. That it has no *virtue* in it, I affirm: but that it has no *prudence* in it, I deny; for, by means of this blind, you each of you escape the *inadvertent multitude's* observing, and being enraged at observing, how much their *God*, their *Saviour*, and *themselves* are abused by their own tolerated clergy. So that *this* part of your conduct is owing, not *to you*, but *to your fears*, and may, with more propriety, be called
an

an *artful* behaviour, than a *modest* one : inasmuch as by recurring to it, you are so far from not denying to God and Christ the prerogative of each, that you deny it them *as far as you dare*; and to men of penetration, it is certain that your denying it *so disguisedly*, does not *hide*, but more than any thing *express*, the *heinousness* of your denying it; by shewing that you have wickedness enough to be guilty of, what even you yourselves are *ashamed to have it thought* you are guilty of.

Before I go on, or rather before I stop (for now indeed I begin to be weary of you), I must make one observation for the use of such as say the Bishop is *against the church*; Why? why, (say they) he denies all authority *to the church*. Nonsensical cant! they may as well say the Bishop is *against all mankind*; for when he denies *all visible humane authority in the affairs of conscience and salvation*, the authority denied is denied, not *to the church alone*, but *to all mankind*. When a man has lost the use of his *limbs*, is it proper to express it by saying he has lost the use of his *little toe*? or, when an authority that belongs to *no man* is forbidden *all men*, is it proper to say it is forbidden *the church*? who in the list of mankind do but come under *this* number, ——— *A handful*.

In

In short, these two or three men, *the church*, bear the same proportion to the rest, as the drummers of an army to an army, or as the Dean of *Chichester's* good qualities to the Bishop of *Bangor's*.

It appears now, that [*the church*] has made the Bishop's enemies impertinent ; it will appear presently that this impertinence is *of use* to them ; and that there is an end to serve by this word *church*, which scarce *any other* word could contribute to. For them to say his lordship's doctrine tends to *overturn all mankind*, would be a *romantic* account of it, and regarded *as such* ; and perhaps procure a great many *laughters*, but no *beliefs* ; nor would such an accusation raise in people's minds so bad an idea of *his lordship's doctrine* as of *itself* ; but, to say (as they do) that his doctrine tends to *overturn the church*, is *alarming*, rouses an *attention to it* in *every* man, and an *aversion* in such, as are led, not by *sense*, but *sound*, and, for matter of head-piece, differ from beasts in *this*,——that they are *not called* so. That word *mankind* is of no weight with *the mob* : but by those two words CHURCH and CLERGY, you may manage them, as plow-men do *horses*, by HIA WO—*Church* (*i. e.* the name of it). *the mob* are as fond of, as a child of a *hobby horse* ;
and

and *clergy* they love, as a *clergyman* does *plumb-pudding*. For this reason the Bishop's enemies, when they write (well knowing they only write to *the mob*) take special care to remember these two words ; and you shall meet with *church* and *clergy* in their mouths as frequently, as *thee* and *thou* in a quaker's. As for the Dean indeed, to do justice to him, I think he does not mention this word *clergy* very often ; but *church* is as dear to him, as *for God's sake* to a beggar, or as *God damn ye* to a bully.

Thus far I have been shewing, that the Bishop's sermon against *all visible human authority in affairs of conscience*, was preached, not to the *church alone*, but to *all mankind* ; and if against *one* of them against *both*.

Let us suppose now, in complaisance to the Dean, that the Bishop's sermon had been preached, not to *all mankind*, but to *the church alone*, what ground is there in *this* case for the Dean to *insinuate*, and for others to *assert*, that it is *against the church* ? Why (say they) it opposes the *church's authority* : in what ? in asserting *Christ's*.
 —a wonderful compliment to the church ! that the Bishop is AGAINST the *church*, by being FOR *Christ* ! but is his lordship against *all the church* (*i. e.* against *all the clergy*) by being for *Christ* ? Surely he is not, surely they are not *all* against *Christ*,

Christ. I would hope that but *very few* of them maintain that our blessed Lord *is not sole king in his own kingdom*, and consequently, that his lordship opposes but *very few* of them, by opposing such an extravagant doctrine.

If one were to judge of *all* the clergy by *some* of them, or if those, who call themselves the church, were the church, * christianity and church would be very remote from one another.

If the wicked men, whom every body sees I hint at, are the church, no doubt but the church and such orthodox persons will think me very heterodox for talking at this rate against the church, and in favour of those two heretics, *truth* and *the bishop*. I freely confess I *am*, I always *was*, and I always *will* be (in spite of the *church*), a sincere friend and servant to them, to the utmost of *words* and *wishes*; and am sorry for nothing more, than that I have *nothing better* to serve them with. I declare I could as freely *die*, as *write*, for their service.——As I am a friend *to them*, so I am an enemy *to such*, (and *only* to such) as are *their's*. If *all* the church, *i. e.* if *all* the clergy, were in that number, in respect to the clergy I should

* In the *first* edition the sentence went on thus---*Christianity* now, as *Christ* formerly, might be said to stand between two thieves, *The church* and *the devil*.

should be sorry for it : but thanks be to God, and to some of them, that *some* of them are out of it. *These*, I persuade myself, will think me no adversary to them, by being, so to the rest of them. No good clergyman can be angry at me for reflecting upon bad ones ; no bad one can disturb me by his anger.

After having said so much in opposition to the Dean, the world will excuse me (though perhaps not easily) if I offer SOMETHING in his favour. The Dean is (I was going to say *blest*, but may more properly say,) *curst* with very great abilities. It appears, he is distinguished by them, from a weak man, by being abler than such a one to do a great deal of mischief. It is a common saying, that God sends *meat*, but the Devil sends *cooks* : so I think one may say of the Dean that God gave him an *understanding*, but † the devil gave him a *will*. This is *certainly* true, if the meaning of the Dean's doctrine, is the Dean's, not otherwise.

I am aware that the enemies of christianity will dislike the language I give them in two or three places, and think my affection for Christ is too affectionately expressed. To obviate this objection I request two things from you, viz. that I may offer a few words in defence of a few,
and

† Vide Note on the devil, page 142.

and that you will attend to them. I crave your attention, especially while I explain myself on this word *devil*, because I have some apprehensions it may suffer by the constructions and consequences you commonly make. As I remember, when his lordship on the point of the calumny, was so favourable as only to call you his accuser, you presently began to think you had somewhere or other met with Διάβολος (Ang. the devil) put for an accuser; which filled your head so full of *Greek* and the *devil*, that you thought his lordship, by calling you his accuser, certainly meant to call you Διάβολος (Ang. the devil)---I shall finish my *Greek* with reminding (not informing) you, that Διάβολος in the septuagint, &c. now and then signifies a FALSE accuser: never, AN ACCUSER.—If on so little ground you believed the Bishop's meaning was to call you a *Greek devil*, it is well, if you do not often think I mean to call you an *English* one; and that when I name the *devil* and the *Dean* in the same line, my meaning is to make co-devils of them——To prevent (I say) all such misunderstandings as these, I would humbly offer to you what follows as a key to *your* doctrine, and to *my own* notion of it.

THE subject we are upon is Christ's kingdom you and the committee advance that (in this kingdom.

dom, other persons, besides Christ, have an authority of *adding* new laws to Christ's, equally obligatory with Christ's: to have such an authority in Christ's kingdom (say I) is to have Christ's kingly authority of *making laws* in Christ's kingdom; to have Christ's kingly authority of *making laws* in it, is to have *all possible* kingly authority in it; and whoever have this *all possible* kingly authority in it, are kings in it. To advance then (as you and the committee do) that other persons besides Christ *actually have* this all possible kingly authority in the kingdom of Christ, is to set up those other persons as other kings besides Christ in the kingdom of Christ: and to set them up as kings *in opposition* to Christ, in the kingdom of Christ; for, whoever are kings *besides*, are certainly kings *as much as* Christ in his kingdom; and by virtue of being kings *as much as* Christ, are qualified to make *their own* pleasure, *instead of Christ's*, the rule of their government: since to be kings *themselves as much as* Christ, and yet obliged to govern *subjectively to* Christ's pleasure, is a contradiction. So far you will agree with me: and if *so far*, you *must* agree with me *farther*; for if these upstart kings in Christ's kingdom, are qualified to govern according to their own pleasure *instead of* Christ's, most certainly they

they are qualified to govern according to their own pleasure *in opposition to Christ's*: and if so, sure I am right, when I say they are *kings in opposition to Christ*; and that their setting up such a kingdom of their own within the kingdom of Christ, in opposition to Christ's, is setting up not Christ's kingdom, but the devil's: but if it be the devil's kingdom, then the gentlemen who write for it, write for the devil's kingdom; if so, they must not be angry at me, but at themselves, for my calling their own kingdom and their own doctrine by the name of their own. Herein, I think, I am very consistent with christianity: for if it be a christian expression, to call writing for the kingdom of Christ, *Writing for the kingdom of Christ*, it is certainly a christian one, to call writing for the kingdom of the devil, *Writing for the kingdom of the devil*.

This indeed I ought to have advertised the reader of, before he was a reader, in order to instruct him, that when I charge Dr. *Sherlock*, or the committee or others, with wickedness by any name or epithet whatsoever, I would not be thought to reflect on what *they mean* by their doctrine, but on *their doctrine*. The badness of the latter is not at all altered by the goodness of the former. Give to the committee's doctrine *the committee's meaning*, and I will call it *the committee's*; but
give

give to the committee's doctrine, *its own* meaning, and *none but* its own, and I will call it †——.

The Dean of *Chichester*, in one book, speaks ill of God; in another of the Bishop; of God, by asserting that he has committed the dispensation of his favour to the church; of the Bishop, by insinuating that he has offered a most shocking indignity to our blessed Lord. In each of these two places, understand the Dean of *Chichester*'s words in a meaning *distinct* from their own, and you will say the Dean of *Chichester* talks like the Dean of *Chichester*; but understand them in *their own*, and you will say the Dean of *Chichester* talks not like *the Dean*, but like *the devil* of *Chichester*.†

Let me as a friend now, before I dismiss you, give you a little wholesom advice; and let me intreat you to follow it. It is only this;
——that

† Instead of this dash, in the first edition was [*the devil's*]. The author means that this, and the like seemingly sarcastical expressions may be of (*as much*, though of) *no more* weight with the reader, than *the argument* they are grounded on; namely, the argument just now advanced to prove that the kingdom the committee write for is the kingdom of the *devil*. To *which* same argument *all such* expressions were by the prefatory N. B. in the *first* and *second* editions, *plainly* referred; in *this*, MORE *plainly*.

† The *assertion* referred to, in *its own* meaning, robs God of his prerogative; *what*, pray, is liker *the devil*?

The *insinuation* referred to, is a *calumny*. What, pray, is liker *the devil*: who, in MANY *Greek* authors, is put for a *calumniator*; in || ONE *English* one, for an *accuser*?
|| [Vid. Dr. *Sherlock* on *the devil*].

—that for the future you will talk seriously upon matters of religion: and let me beg of you, never to laugh in print; but labour rather to convince the world that you are a profound divine, than a merry fellow. Love charity, not persecution; write Christ, not the * devil; make a useful man, of an able one; make an humble Dean, of a little one; make a sound arguer, of a subtle one; make an ingeniously good author of an ingeniously bad one; in one word, make a *Hoadly* of a *Sherlock*.

Let me prevail with you, Doctor, to *become* a Christian, to *become* a gentleman, to *become* a man, in your principles; or at least, in your writings. At present, I know not what to make of you: for indeed you seem to be none of the three. I speak this in regard to the *doctrine* you defend, and to your *manner* of defending it.

There is more colour of reason, than reason in your arguments: and, to do justice to them, I think they are fit for the use of such, as are apter to believe *every* thing, than to examine *any* thing.

So much to the Dean, concerning the Dean. I beg leave now to trouble him with a word
or

* Vide the foregoing note on *the devil* of Chichester, and the argument.

or two in relation to a certain gentleman intitled *myself*. You shall have my other name by and by; lest, not knowing who I am, you should take me for your old friend Mr. Sykes.

Do not think fit to answer me; or, if you do, *be sure* to abuse me; and shew that you are not writing against any argument of mine, but against *me*. Tell me, I am not the bible, or that the bible is hereticK, that the bible is schismaticK, that the bible is phanaticK, the

* *τρία καππα κακισα*, the triple alliance against order and orthodoxy. Make his lordship answerable for every little weakness of my own; and make my own more than my own. Say I am against christianity; because I stand up for Christ. Say, I have neither conscience nor common sense; because I vindicate conscience and common sense. Say I hate the church; because I love a Bishop. Finally, wonder at my impudence in striking at a committee of great and grievous offenders against the gospel by defending the gospel.

I leave it to your choice, High and Mighty Doctor, either to say all these fine things of me, or else to let all the notice you take of me be this —that *I am not worthy of it*.

If

* Every body knows the *old Greek proverb* alluded to.

A CORDIAL for LOW SPIRITS. 145

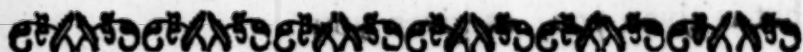
If you do not answer me, I hope at least you will *remember* me; and regard the good advice that is given you, as given you

Edinburgh,
August 26,
1718.

by { *A Friend to Christ;*
and
An Enemy to the Devil,

G. D.





P O S T S C R I P T.

THE town has, for some time, been very sollicitous to know, *Who this Dr. Dalrymple is.* Some say, he is an *Irishman*; others will have it, he is an *Englishman*, but few think he is a *Scotchman*. Abundance of Gentlemen have been named on this occasion. The Doctor is *this* man; and the Doctor is *that* man; and the Doctor is *every* man; but the Doctor—To satisfy the curious, I let them know, that there is a certain Scotch clergyman in town, who I find knows the author perfectly well; can inform them, that he is *none* of the persons he is taken for; but that the book intituled, *A letter from Edinburgh* is, *A letter from Edinburgh*; and that *Dr. Gilbert Dalrymple*, is *Dr. Gilbert Dalrymple*.

A MODEST
A P O L O G Y
F ● R
P R I E S T C R A F T,
As now commonly practised among the
G E N T I L E S,

W I T H
A small DISSERTATION concerning
*Jure Divino, Tests, Creeds, and Con-
fessions of Faith.*

By a CHRISTIAN.

First Printed in the YEAR 1720.

A. HODGETT

APPOLOGY

FOR

PRISTOCRAT

AND THE HISTORY OF THE

GENITALS

WITH

A FULL DISCUSSION CONCERNING

THE HISTORY OF THE GENITALS

AND THE HISTORY OF THE

BY A. HODGETT

THE HISTORY OF THE GENITALS

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A MODEST
A P O L O G Y
F O R
P R I E S T C R A F T.

IT is an old proverb, *when the steed's stolen, shut the stable door*; thus those laity, who have had their consciences beguiled; and pockets picked, by the tyranny of priestcraft, begin to see what asses they have been to the popish clergy, who have made no other use of them, than *laying heavy burthens upon other men's shoulders*, which neither we nor our fathers were able to bear.

It is the glory of a free born people to *stand fast in the liberty wherewith God has made them free*; and it is also the shame and dishonour of those who are such tools to these clergy, and cheaters of their own souls and families,

as do believe implicitly on the church, and pin their faith upon the gown of an ecclesiastic.

Great Britain has the peculiar happiness of an excellent constitution; it is the joy of all true protestants, that we are not governed by the clergy, and that it is in the power of the laity to keep them under, that is, to be God's servants, but not our masters. It is our glory, that we have a king who governs without priestcraft, or the assistance of the priestly tribe; and is it not surprising that there should be any among the laity, who should so far abandon their senses and reason, as to cry up church authority, that is, in plain *English*, priestcraft, and which in the end can only make them slaves to the clergy! I hope I need not say that this is the most miserable state in the world.

Happy wilt thou be, *O Britain*, when thou dost come out of thy infant state, when thou wilt no longer be led in *Levitical* leading-strings, and when those of thee who have been in a doating age for so many years, shall resume their senses, and be no longer deceived by *Egyptian* taskmasters, or spiritual nurses in long petticoats.

Every

Every man who values his religion and liberty should give a helping hand to the downfall of priestcraft, which accursed thing has often put those invaluable blessings in the utmost danger. Priestcraft has always been thought, amongst the wisest and best men, to be one of the greatest plagues that a people can labour under; and it is amazing that there should be any, who bear the name of protestants, that are not struck with horror at the thought thereof. But it is too manifest that there are a great number of lurking knaves, to promote popery and slavery; or ecclesiastical fools who *bow down*, that these spiritual tyrants *may go over them*.

Priestcraft is not used as a bugbear, to amuse people with imaginary fears and groundless jealousies; as the word *church* has been prostituted lately to serve such vile and low purposes. We all know what use has been made of it, and under this venerable name, and the sacerdotal cassock, how many murders, blasphemies, and other crimes, have been committed, and how often it is used to cover a piece of ecclesiastical knavery; but we seem to grow wiser within these few years, and the cry and noise of the church's danger begins to smell of a *Levitical* juggle, and

honest men begin to shun the bawlers of it, as one would do a person infected with the plague.

But to return : priestcraft is of a large extent, and takes in with it, pride, ambition, false zeal, persecution, rebellion, lording it over the consciences, as well as purses, of the laity : in short, the word priestcraft contains in it more than any one can imagine ; for it would not only burn our bodies, but damn our souls, if they lay in its power, or at the mercy of a crafty ecclesiastic.

And now after such a description, though so short a one, will not all lend a hand to the quenching of this ecclesiastical flame, which, if it goes on, must inevitably lay us in ashes ? and those laity, who instead of crushing these vipers, are still for upholding the popishly affected clergy in their spiritual tyranny and sovereignty, can be thought no less than felons, who hope to get their wealth out of the ruin of their neighbours.

But it is our happiness, that there are some (and I wish there were more) that seem resolved to cast off the yoke of priestcraft, and who are sensible they have played too long at *blindman's buff* with their senses. How many have impoverished themselves by enriching the clergy ?

clergy? many have been reduced to want on this account, whilst those they have enriched, have rolled about in idleness and luxury, disdain to speak to them, much less to help them. How often have the laity had these spiritual guides fawning about them like a spaniel, for a preferment or some fat living? when they have no sooner been put in possession of what they had been seeking after, but they grow haughtier than their donor, and will scarce deign to speak to him, unless it be in a jeering manner, and after the play-house language, *No money to be returned after the curtain is drawn up.*

Thus the Priests, who make religion a mere trade, are like the description our Saviour gives of the *Scribes and Pharisees*, against whom he pronounces a Woe; *for they are like whited sepulchres, which appear beautiful outward, but are within full of dead mens bones, and all uncleanness: even so these also appear righteous unto men, but within are full of hypocrisy and iniquity.*

For my own part, I reverence a good divine, whether in a gown or a cloak; and I cannot for my heart think, that a piece of lawn, or a red tippet, can make men holier than their neighbours. They make a noise indeed in the world, and bid us stand off, and

say, *I am holier than thou*, telling us also in the words of the *Pharisees*, that *they thank God they are not as other men*. But I must beg the Favour of their spiritual Highnesses, to judge of men by their actions, and not by their apparel: I am not for making Gods of the Lord's ambassadors; because I cannot find in scripture, *that there are more Gods than one*.

I believe it is owing to the negligence of the laity, that priests are so bold, and so bad, and themselves so trod upon by the black tribe. It has been the unhappiness of this nation, that the common people have believed any thing a priest has said, (and I am afraid he says more than his prayers,) though it were ever so inconsistent; nay, sometimes they have believed a thing purely upon the ridiculousness of it, or because it was spoken by a *Levite*; for they have thought nothing could be false, that came out of the mouth of a gluttonous ecclesiastic.

The apostle *Paul*, in his epistle to *Titus*, (the Right Reverend the Lord Bishop of *Crete*) warns his Lordship *not to give heed to Jewish fables, and commandments of men that turn from the truth*; if this declaration was believed in our Day, the Lord knows what would become of creeds, subscriptions, and other human inventions, in the worship of God.

It

It is no new thing for the tribe of *Levi* to teach for doctrines the commandments of men; if there is a sum of money, or a good living in view, it will not want a doctrine to introduce it, or a text of scripture to back it. If we say the scripture does not any where command, or so much as mention, an altar-piece, nor men to bow down to it; we are answered by them in the words of *St. Paul*, *Let all things be done decently, and in order*. And though we humbly apprehend, with all due submission to our high and mighty sovereigns the clergy, that this text of scripture is basely misapplied, they tell us there is no way of convincing *heretics*, but by sending them to the devil for an answer. (*More clerici.*)

Heretic is a name given by the high clergy to those, who will not see with ecclesiastical spectacles, or blind their eye-sight with a piece of spiritual crape; these being dangerous men to the church, are to be persecuted, and stigmatized with all the hard names, and curses too, that the devil or a priest can invent.

A late author observes, " That the *Tory* " priesthood in *Queen Elizabeth's* time were " ignorant, lewd, and seditious, and it must " be said of them, that they are true to the " stuff still:" And I cannot but add in the

words of another author ; “ I wish to see
 “ that horrid race of men expunged, their
 “ wolves skins exposed, and their shepherds
 “ cloathing pulled over their ears.” Shall it
 ever be said that a party of scandalous, wicked,
 and profane clergymen, who glory in being
 high-church, but may be said more properly
 to be *Jesuits* in masquerade : I say, shall
 these govern us, not only in our estates, but
 our consciences ? Amazing stupidity ! That
 men who pretend to be reasonable creatures,
 will not see clearly their own welfare, but
 make themselves slaves to a set of mercenary
Levites.

It plainly appears what they are whom we pay
 to *exercise dominion over us* : What can we
 think of those, who refused taking the *oaths*
 to the King, though they had taken them to King
William, and good Queen *Anne* ? These are
 those *blind guides*, who *strain at a gnat, and*
swallow a camel ; and to whom the words of
 the poet may very well be applied.

*And truly did our Kings consider all,
 They'd never let the clergy swear at all :
 Their politic allegiance they'd refuse ;
 For whores and priests do never want excuse.*

From

From priestcraft in general, let us turn to particulars ; and take a view of the late controversy between the Bishop of *Bangor* and his opposers : We shall see therein a true emblem of priestcraft.

We have lately seen the best scholar and divine* that ever drew a pen in defence of any ecclesiastical establishment, hated and defamed, and all the kennels in the town raked into for scandal, dirt, and detestable reflexions to bespatter a name that will ever be dear to all true *Britons*, and ever shine in *English* annals, for his seasonable and just defence of the rights and privileges, the liberties and enjoyments of protestant mankind ; though by the confutations and entire disappointments they have met with in every point they have attempted, it is visible he was only appearing in defence of truth and liberty ; and the unjust calumnies spread against him, have not only been propagated by the vile menial hackney fons of *Grubstreet*, and the very dross of the *Belial* clergy ; but divines, who before were valued as men of letters, have stooped so low as to defile their hands in this dirty work, and have set on fire the tempers of the rabble, to asperse and detract from him, whom they should rather

* Dr. Benjamin Hoadly, late Bishop of *Winchester*.

ther have assisted and encouraged ; inflaming the seditious mob against him, crying out, *Pursue, overtake, and divide the spoil, so shall his inheritance be ours*: It is scarce to be wondered at, that the half-pay pulpiteers, those factious sons of *Levi*, should have sounded their trumpets in *Zion*, and like wicked *Abab*, longed for *Naboth's* vineyard, that they have beat their pulpit drums, and called upon a set of hearers as senseless as themselves, to stand to their arms in defence of what they call the church, which they as little care for as any ; but have been used to a set of jargon, and *hocus pocus* language, which always serves their turns, and is like a charm or enchantment, only fit to raise the devil with. I say, I wonder not, that they should be so vigorous in opposing the Bishop of *Bangor*, who has entirely blasted all their schemes, and laid the axe to the root of the tree, and hewn down some who are only fit to be cast into the fire ; it is not surprizing to me to find them preaching up their abstruse and incredible doctrines (unless they could inspire the laity with a faith strong enough to remove mountains) of an apostolical lineal succession, and the divine rights of the church (*i. e.*) their own body politic ; for they subsist by sounds, more than by sense, and darkness and

and chains are the very props of their sacerdotal empire : I had almost said (but with all due deference to the crape) that in a little time they would assert the divine right of ignorance, and paint it forth with all due encomiums, as the mother of devotion, and take away the use of the tree of life from the laity, as only fit for themselves ; and in the room, *erect an altar to the unknown God, whom some of them ignorantly worship.* Their darling doctrines of *indefeasible hereditary right, passive obedience, and non-resistance,* have also taken up a great share of their studies, though every layman is judge how well they have kept to their text ; they themselves having as often broke through it as there are days in the year, and made as light of it as King Edward of his coronation oath ; so we see it is impossible for nature not to rebel against principle : And I am at a loss to imagine whether it favours more of impiety or simplicity, for the assuming ecclesiastics to believe they came down from heaven with mitres on their heads, and crofiers in their hands, and that the laity were created with saddles on their backs, and that the priest's office was only to get up and ride them.

How

How many poor deluded souls have they opened the gates of heaven to, for rebellion against a good prince ; and how many *anathemas* have they thundered out ; how wide have they set open the gates of hell, against any who have defended their religion and liberties, and drawn the sword of the Lord, and of *Gideon* against a bad one ? Of this there are many very undeniable instances ; so that if we would take their words for it, they have the keys of heaven and hell, and are to be the only orthodox receivers of *Peter's* pence, as well as the male heirs in a lineal descent to *Peter's* commission and chair : But pity, great pity is it, that some of the laity are so stupid, and others so priest ridden as to take their *ipse dixit*, and *verbum sacerdotis* for every thing they believe ; that being drunk with the drunken, and persecuting and beating their fellow Christians, (as they sometimes condescend to call us) should be one of the marks and characteristics of an ambassador of the blessed *Jesus*, who has given us a quite different account of the manner of their deportment, by telling us, that the servants of the Lord must be *meek, peaceable, full of good fruits, and without hypocrisy*. It is a lamentable character affixed upon some, by no less authority

authority than St. *John* the evangelist, that there were a set of persons in his days who traded in the souls of men, *i. e.* were soul-brokers; and though it may seem a hard saying, I fear we now may justly experience there is too much truth in it to be denied: A zeal for what some call church, shall justify all the neglects of Christian love and charity; and sowing discord among brethren, shall be called defending an establishment; but wretched must we be, when *the blind lead the blind, and both together tumble into the ditch.*

I might add several other doctrines, propagated by themselves, and for which we have only their bare words. What can be more absurd, than their asserting, that when our rights are openly invaded, when a prince becomes a tyrant, and endeavours to enslave all his subjects, when the constitution is broken through in every part, that even then it shall be damnation to oppose him, to endeavour to deliver ourselves or our posterity from *Popish* bondage or arbitrary power? But it must be only when a prince governs, that has the *Jure Divino* of the priest to strengthen his title, and make all his subjects vassals at their command. I am sure the law of nature ordains the welfare of the people to be the first rule

rule of government ; and that religion never overthrows nature, whose chief principle consists in self-preservation. The power lodged in the crown is only a delegated power in trust for the safety of the people, and no *British* prince has any other right to the crown, than what the laws of the land, and the voice of the people give him. The law appoints the prince to be supreme governor ; so that his power is given him by the law and the people ; and every one who knows any thing of the constitution of *Great Britain* must be sensible, that our government is a mixed limited monarchy, divided between the King and the people, and that the King is only one part of the legislature ; they have assigned him the laws he is to act by, and he is obliged to swear at his coronation, that * *he will govern by law, and preserve unto his subjects all their rights, privileges, and franchises* ; and we are assured by *Fortescue*, Lib. i. chap. 8. *That the prince governs not his people by an absolute power, but by a limited legal power* ; by this the people have the same title to the enjoyment of their liberties and properties as the King has to his crown. And a chief justice of *England* in King *Henry* the Second's days, assures us, that in his time there was such a crime

* *Stat. of Provision*, 25 Edward III.

crime as was then called by the laws high treason against the kingdom. Hereby we plainly see, that their boasted doctrine of *Jure Divino* falls to the ground; for there never was, nor ever will be a King in the world, who derived his authority from God alone, independent of the law and the people; and any that flatter the prince, and make him superior to the laws, contradict one of the ancient maxims of civil government, which is *Lex facit Regem*. *

And I think it is beyond contradiction, that as all authority and government proceeds originally from the people, so they have a power, as at the late glorious *Revolution*, to set aside any they shall judge unfit for government. It is a maxim we have more than once found true, that a *popish* prince can never be a suitable head of a *protestant* people; for he is bound, by his religion, constantly to endeavour to establish *popery* by all the means he can; all his oaths taken to maintain our constitution he is damned if he does not break, they are as ropes of sand to him; and he can have an absolution from *Rome*, and a dispensation for every thing he doth for the good, safety and security of the *Roman* see: and therefore he certainly will endeavour to destroy his people, and subject them entirely to his arbitrary will and pleasure.

Thus

* That is, the Law makes the King.

Thus we may plainly see that *passive* obedience and hereditary right are *popish* inconsistent doctrines, opposite entirely to self-preservation, contradictory in themselves, and that the clergy have as often broke through their darling doctrine of *passive obedience*, as any set of men whatsoever : And at the late revolution were as zealous in inviting over the then Prince of *Orange* to come with an armed force, and oblige the Lord's Anointed to withdraw from his city of *London*, and were as forward as any in vesting the crown and dignity on the Prince and Princess of *Orange*, whom they soon after voted King and Queen of *England*; which was an undeniable sign of their loyalty and passive obedience to a King they had so often sworn to, and often preached up damnation to any who should resist him.

I never wondered that any who are for making their King above the law, are for setting up themselves above the King, and preaching up to the people the divine right of bishops, archbishops, convocations. If they plead a right by the laws, I readily agree with them ; for our own historians record that *Lucius*, the first Christian King of *Britain*, instituted three archbishoprics, and twenty-five bishoprics, instead of three arch-flamens, and twenty five

five flamens, changing their sees into bishoprics; all the archbishops, bishops and clergy of *England*, in the *Institution of a Christian Man* dedicated by them to King *Henry the 8th*, fol. 59, and 60. say, *That it is beyond all doubt, that the order of Bishops was devised by the ancient fathers of the primitive church, for the conservation of good order, and that by the consent and sufferance of the prince, and civil power: And bishop Hooper said, that archbishops were first constituted in the days of Constantine the Great; and archbishop Whitgift says, that archbishops are neither of divine or apostolical, but human institution, and since the apostles time.* And it is very remarkable, that as angels are said to be *ministering spirits sent to minister to the heirs of salvation*; so the angels or messengers of the church of God, whose conversations and affections ought wholly to be fixed on heaven and heavenly things, have no need of palaces, manors, lordships, &c. to recommend them to the people. The angels or ministers of the churches in *Asia* had no such temporalities as their successors now claim and enjoy, and so eagerly contend for; and several ancient writers record, that when the emperor *Constantine the Great* endowed the bishops, the church, and clergy, with temporal laws and possessions, the voice of an angel was heard in the air, crying

crying out, *hodie venenum infunditur in ecclesia* ; and in those days it became a common proverb, *Ecclesia peperit divitias, & filia devoravit matrem* ; and I wish I could say, we do not often find, where there is the greatest wealth and temporal possessions, there is the greatest want of religion, charity, and piety.

Far be it from me to debase the order, or to write any thing to lessen the esteem all true Britons ought to have for some now in the church, who are a glory and a defence to it, are the true defenders of the protestant religion, and an honour to the establishment ; who are guardians of the rights and privileges of the subjects, and of universal charity to those who differ from them in circumstantial ; may they ever shine as stars in the firmament, and hereafter receive immortal crowns for the generous opposition they have made against imposition and all other doctrines, which are only propagated by men who pretend to be ambassadors of Christ, and pretend to love God by hating their brethren ; and who, instead of *Feeding those flocks, over which the Holy Ghost hath made them overseers*, are for fleecing them, and leaving them to be devoured, giving them over to the devil, that they may learn no more to blaspheme, as they charitably term denying any thing they see fit to have them believe.

The

The spirit of persecution ever was and ever will be contrary to the whole tenor and doctrine of the gospel, and I always was inclined to believe a man's actions rather than his words: some of the inferior clergy always were (for ends peculiar to themselves) for promoting strife and persecution: he that calls me a heretic, schismatic, &c. persecutes me as much in fact, as he that excommunicates me, and divests me of church-communion; and was he to be my judge, I doubt not but I should suffer the utmost severity.

I am sorry I am obliged here to take notice of the source and origin of all our mischiefs and misfortunes, those polluted corrupted fountains, from whence all our evils proceed, I mean the universities; not that I am an enemy to good literature and education, for he must be savage and ignorant indeed, who is an enemy to knowledge and solid learning; but I am for an entire compleat reformation of all our seminaries. The purification of the universities is of such importance to the nation, that the hinges of our government depend upon it, and the wisest of our princes have and ought always to take this matter into their own peculiar inspection, and regard; there are many laws and statutes now in both our universities,
but

but particularly in the colleges and halls in *Oxford*, which are diametrically contrary to our constitution, and to many acts of Parliament made for the security of the civil government: the universities, sending into the nation every year such a prodigious number of priests, educated in all the doctrines of bigotry and slavery, must needs have a very great influence on the superstitious laity. What may not the more sober loyal part of the nation hope for from a royal visitation? Why may not *Oxford* have need of one as well as *Aberdeen*? And upon due examination I am sure it would be found, that a proud, popish, persecuting, bigoted party spirit prevails entirely there, instead of a free, generous and sociable temper; and that loyalty which ought to be propagated in those colleges and schools, which enjoy all the benefits that can arise from the powerful protection and encouragement of a protestant prince, whom they have all sworn allegiance to, and are bound by all the strictest ties of honour and loyalty to defend and obey. It is too well known to be disputed, that some of the decrees of the universities of *Oxford* have been burnt by order of the house of peers, by the hands of the common hangman, as tending to destroy the rights of the subjects, contrary to the prin-

principles of civil government, and the dictates of human reason; and how often have his majesty and the Royal Family been treated with all the marks of disgrace and contempt; how have the laws made in defence of the public peace, been there trampled upon and despised; how often has the impostor's health been publicly toasted in the university with impunity and protection, and all the friends of the government discouraged and persecuted? And I am persuaded no true *Briton* will have any regard for the many protestations of loyalty they can make, unless they see a manifest reformation in them, an humble repentance, and due submission to the best of Kings. Sedition there, has been made meritorious, and it was no matter for christianity, so long as some of their members professed a zeal for the church by rebellion against their Sovereign. The Muses residences have been seats of treason; and the ignorant populace have had the most contradictory stories affirmed to them as truth; and how forward some of their members were to countenance and encourage the late unnatural rebellion, is too fresh in every one's mind to need any repetition. It is no wonder, if the fountains are so polluted, the streams are muddy; for how have our pulpits groaned with

elaborate *Billingsgate*? Every upstart priest has turned politician, and settled the rights of princes, contrary to the unanimous consent and acts of the legislature; and sad work have they always made of it every one knows; for it is a stated maxim, that the more influence the clergy have on the civil power, the worse it is both for prince and people; they have always been found the most bloody and imperious, and their councils have always tended to the destruction of society, and the civil rights of mankind. They brought all the miseries in King *Charles the First's* reign, they stimulated and encouraged King *James the Second* to enslave his people; and to them it is we owe all the miseries which were like to come upon us, in a late most pious reign, had not God Almighty intervened by the peaceable accession of King *George* to the crown: their disaffection to his succession was notorious, and their loyalty to his government has since many times been manifested all over the kingdom; for it was always their way to preach up the security of the church in a bad reign, and its danger in a good one. How can we expect any other doctrine from them? They are poisoned at the college, having been bred up with an utter aversion to the liberties of mankind, and having nothing left to make themselves considerable
at

at their first appearance, but arraigning the best constitution in the world, and becoming the seditious trumpeters of a factious party. The oaths they have taken to the King, are accounted by them as not binding; nay they count it a piece of loyalty to break them, and insolently fly in the face of all civil government, by praying for the King as supreme head of the church, before their sermons, and in them setting themselves above their Sovereign, arraigning his title, his ministry, and his actions, and by vile innuendos asserting the right of a pusillanimous impostor, whom no prince dares own, and none dare protect, but him whom Almighty vengeance *has threatened to destroy by the breath of his nostrils, and the brightness of his coming.* How contradictory is it to pray for the King as supreme head of the church, and yet maintain that priests only can deprive one another! That all lay deprivation is invalid; to be so very liberal of damnation, as to fix it upon every one who cannot believe and think just as they do; to forget all christian love and charity, and thunder out their anathemas against all that cannot, or will not see with their eyes: so that out of the very same mouth, and at the same time, proceeds both blessing and cursing.

It is certain that Christ has an universal catholic church, though scattered through dis-

stant parts of the world ; and though this church is distinguished by different names and characters, yet the apostle hath assured us that *he that fears God, and worketh righteousness is accepted, let him be of any nation, sect or persuasion,* either established by legal authority or otherwise : a mutual forbearance of one another, and a general love and charity to all, is a doctrine very much recommended both by the example of our Saviour, and his apostles. Primitive Christianity never consisted in persecution for Christ's sake.

Here I am led to give a few short hints concerning creeds, tests, and other such like standards of orthodoxy, which were according to all the church histories now extant, found to be contrary to the honour of God, and the bent of the Gospel ; and those who were most zealous in defence of them, were always for setting up themselves, as Christ's vicegerents : they never considered their own fallibility as men, and how easily they might be imposed upon. I am sure that there never was, nor ever can be any medium between private judgment, and an infallible head ; if the former is allowed, all creeds fall to the ground ; and if the latter is agreed to, I do not understand what we mean by our profession of being protestants : it has been often found, that those men, who have been the most forward to promote

mote creeds, have the least understood those doctrines they have so vehemently endeavoured to propagate with such violence and priestly rage.

Indeed I am sensible the *Romish church* have had their ends in promoting them; their chief intention being by such unintelligible forms of words, to lead their votaries blindfold, and so to impose upon their senses, and endeavour to make them believe whatsoever was affirmed to be orthodox by their guides, whether they understood it or no. Creeds are a manifest injury to God Almighty, as tending to overthrow divine revelation, and in the room thereof to substitute human interpretations, to make the scripture not a sufficient rule of faith and salvation. I never knew them of any benefit; indeed they always served to raise the ambition of ecclesiastics, to debase the reason and understanding of the laity, and to render those over-credulous fools, who believed them, as stupidly ignorant and insensible, as those who made and contrived them: They often served to command things to be believed impossible in themselves, and often contradictory to Christianity; and those who could not acknowledge and subscribe them, were, according to their usual charity, excommunicated in

this world, and damned in the next. God, the Author of our beings, who formed us like to himself, has given us abilities to judge for ourselves, and we are not to be saved by the faith of another: Creeds often tended to the destruction of the unity of Christians, and the peace of the church; they were often the result of heat, and commonly propagated by ecclesiastical fury. Priests ever introduced them into the church, without any regard to orthodoxy, only to support their own authority and ambition; they never were to be depended upon, for the propagators of them were commonly men of no learning or temper; a fiery zeal atoned for all Christian qualifications, and they usually were for calling for fire from heaven to consume all such heretics as did not, or could not believe their contradictions and absurdities: It is plain they always hindered the progress of Christianity, and were ever thought most useful in times of ignorance and idolatry. The religious liberty wherewith Christ has made us free, was always by them dethroned and invaded, and they always tended to introduce a slavish obedience, which neither we nor our fathers could bear.

I am of opinion, that as every man has a right, as much as possible, to protect and preserve

preserve his civil rights and enjoyments, so he has an equal privilege to protect his understanding and his conscience from all invasions, which may subject him to the mercy of such priests, as only delight in triumphing over the weak and over-credulous, and rejoice in the introducing spiritual tyranny and slavery; which are contrary to the gracious designs of Providence, who always intends the welfare and happiness of mankind. I must confess I ever had a natural aversion to all kinds of imposition; I expect to be saved by my own faith, never desire to see with the eyes of another, and always was unwilling to pin my faith on the sleeve even of an archbishop of *Canterbury*. I thought always it was the highest degree of arrogancy for any to pretend to be judges for me in spiritual matters; and therefore desired to examine for myself, as I was likely (according to all the strictest enquiries I ever was able to make) to suffer and be condemned for my own errors.

Thus I have briefly stated my opinion concerning creeds and creed-makers: That creeds were ushered into the world by some bigotted, superstitious *Levites*, who loved to lord it over God's heritage, and lay equal burthens on the consciences, as on the backs of the laity.

They were always, by all understanding men, accounted dark obscure forms of words, fit only to be used in times of ignorance, when God is said to wink at our defects, and always were and will be a spiritual invasion on the religious liberties of mankind. Their makers were usually found to be a set of furious unintelligent mortals, who use to form and promote them with the same zeal and understanding as the *Indians* do their prayers to the devil.

To conclude, I cannot forbear congratulating my countrymen upon the glorious spirit of liberty, which seems to be breaking out all over the nation: The general contempt the more sensible part have against slavish principles, and the generous concern they have to transmit to their posterity, unpolluted and undefiled, their civil rights and religious liberties, should be matter of joy to every *Briton*.

I always was an enemy to the encroaching power of the priests; they usually made good things bad, and bad worse, and are the greatest manglers of constitution in the world; their interests being often contrary to that of the state. Having now without any regard to party, asserted what I think is and should be the sentiments of all who profess and understand protestant principles, and enjoy the blessings of a protestant government; I leave this
essay

essay to be canvassed by all those narrow spirits, who can swallow down every thing the priests command them to believe, without any regard to truth. I would have them rouse up their senses, and be no longer led blindfold by men who first lead them out of the way, and then laugh at their simplicity and senseless credulity. *Jacob* said, in his last blessing to his sons, concerning the tribe of *Levi*, *that they were instruments of cruelty*, and their bad descendants and progeny have ever since that time fulfilled his prophesy of them. O the prodigious effects of priestcraft ! O my soul come not thou into their secrets ; unto their assembly, mine honour be not thou united : Cursed be their anger, for it is fierce, and their wrath, for it is cruel : I will divide them in *Jacob*, and scatter them in *Israel*.

PRIESTIANITY:

OR, A

V I E W

Of the DISPARITY between the

APOSTLES

AND THE

Modern Inferior Clergy.

By the Author of *The Creed of an Independent Whig.*

First Printed in the YEAR, 1720.

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W. L. GAY

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APOSTLES

AND THE

Modern Infidel Church

By the Author of the "Book of the Dead"

First Edition in the Year 1840.

T H E

P R E F A C E.

*T*O promote peace and quietness, to endeavour a reconciliation among neighbours, is undoubtedly a duty incumbent on all mankind; but surely they, who call themselves the servants of the Lord, the successors and followers of the Apostles, are under a double obligation to perform this Christian office. If we make a scrutiny into the actions and ingratitude of the inferior clergy, we shall find, that, viper like, they attempt to sting the bosom, which took compassion on them, nourished them, and gave them, (as it were) second life. If we search for the original of our domestic feuds and petty Quarrels, we shall

I shall discover that they are caused by the chaplain, or one of his Tribe ; at least it will appear, that he was the Encourager, if not the author of them. When a shepherd will intrust a wolf with the Care of his flock, then I shall consent that a priest may be a superintendant of my Family.

Whether it be by nature or compact, I shall not at present enquire ; but it is demonstrable beyond contradiction, that a priest is no sooner admitted into a family, than he begins to worm himself into every secret ; and when he has discovered their failings, (for who is there that does not fall seven times every day ?) he lords it over them with a supercilious countenance, and haughtily usurps an arbitrary sway. He glories that he has it in his power to create quarrels, and foment animosities ; he expects great advantage from troubled waters, and, if threats will not prevail, creates divisions in the family, disunites the affections (those mutual hands of harmonious wedlock) and scruples not to put asunder whom God has joined. But these spiritual busy-bodies do often meet with punishment ;

ment ; though not in proportion to their demerit : the good man of the family (to use the country phrase) perceiving the tricks and artifices of the well fed Levite, (not to mention his amours and intrigues) gives him a dimittis, and reduces him to his primitive necessity of preaching and praying for bread.

If as due care was taken in the Execution of our laws, as in the enacting them, it would conduce much to the preservation and continuance of that oeconomy and good order, that amity and even temper, which is requisite in every family. There is a penalty on every master and mistress, who shall take any servants without a certificate of their good behaviour from the person by whom they were last employed ; and this law was thought to be so reasonable and just in its nature, (and who can make any objection to it ?) that it affects all men alike : the highest quality are as liable to this penalty, as the inferior subjects. If therefore they, who are resolved to keep chaplains (whether from a
motive

motive of pride, and to gain the esteem of the world, or for fashion-sake only) would demand a certificate from such as cringe for the office; we should find few Levites, who could produce credentials sufficient to entitle them to a second reception. Besides, much confusion and heart-burnings might be avoided by complying with this law; and much more be prevented, if no priest were admitted to direct or dictate to a family, but when he appears in his consecrated asylum.

A Levite, take him in the capacity of a chaplain or parish-priest, is but a menial servant; and I have met with one only, (and never heard of another) who was so just to his own conscience, and ingenuous to the world, to confess that undeniable position. Will they preach or pray without hire? no. Will they guide and direct you without a reward? no. Are they not maintained by the parish, or by such persons who unhappily take them into their houses? no man can deny it. Why therefore should they disown the appellation, which

which their wages entitle them to? we can assign no other reason than an innate disposition to pride and arrogance. If they were kept at that distance, which is absolutely necessary for the humiliation of a servant, they would be more mannerly and less aspiring. A pampered chaplain flatters himself with having as much right to my lady's favours as her lap-dog, and no doubt but he would willingly supply his place; while the parish-priest, through our indulgence and familiarity, first assumes to be our equal, and then commands Admittance to our wives and daughters. There is one thing worthy of our notice; clean straw and slender diet (to speak in the language of sportsmen) preserves a spaniel's nose, and causes him to remember his duty.

I know not any subject, which is so liable to laughter and ridicule, no topic, which lays so justifiable a foundation for banter, as to hear the inferior clergy affirm, that they are endued with the Holy Ghost. If they studied to do religion a disservice,

diservice, they could not more effectually accomplish it, than by such an assertion. I own indeed, that they pretend as much to religion, as the warming-pan gentleman does to the crown of Great-Britain ; but their actions manifest a distrust of their doctrine, and run counter to their own rules. From what period of time do they date the gift of inspiration ? from the moment, no doubt, of their ordination : it will follow, therefore, that all who receive holy orders, are endued with that divine blessing. If this be granted, then it is impossible for a priest to preach or write amiss, or indeed to be guilty of any crime. But we are convinced by experience, that they preach and write what is not orthodox, and lead enormous and irregular lives : from whence it is evident, that they pretend to have that heavenly gift, which they have not.

Can the Holy Ghost speak with a double tongue ? no man sure will be so presumptuous to own such glaring blasphemy : and yet we must give credit to this, if we believe or acknowledge the tribe of Levi

to be inspired. For let us inquire into the tenets of the priests of Rome, and those of England, (omitting all others) and we shall find them as opposite to each other as north to south: yet no man will deny the validity of their ordination. Nay, let us compare the doctrine of our English priests with one another, and we shall find them to clash violently; so that we are brought under this dilemma, that the Holy Ghost contradicts himself, or the priests are not inspired: it is execrable blasphemy to assert the former, and a bold but necessary truth to affirm the latter.

It is impossible to foretel what may be the fate of the ensuing treatise; but if I were certain that it would meet an ill reception from the world, yet it should not give me the least uneasiness. I am sensible, that many a book has been made a sacrifice for telling what is [improperly called] unseasonable truth; because (like a mirror) it discovers those deformities, which flattery might have varnished over.

When

When I behold a priest with so much sanctity in his countenance, that it portends the d—l and all of ——— in his heart, it calls to my remembrance, what history informs us of a certain apple in the eastern parts of the world: this fruit has a beautiful outside, whose temptation is so very strong, that it allures many an unwary traveller to partake of its hidden poison. As therefore our nature is so easy to be imposed upon, we ought to be very circumspect, and guard ourselves from the wiles and sophistry of priestcraft. And indeed it behoves us to be doubly watchful, and keep a strict eye on our children, when we suffer them to be tutored by a priest, or imbibe their sentiments. For we know by woeful experience, that they will infuse such principles into them, as are most consistent with priestly interest, and will advance their power and authority.

There is not one observation in this book, but might furnish matter enough for a large volume; but I have used all the
brevity

brevity imaginable, because I would not tire my reader with dwelling too long upon the same subject, nor be thought to aggravate the crime, which I endeavour to expose.

As I have no personal pique against any clergyman, or against the body of the clergy in general, so I cannot justly be charged with writing out of envy or revenge; my sole intent being only to expose their vices, in hopes they will one day convince us of a thorough reformation: And as it is my constant custom to put forth some pious ejaculation, so I beseech almighty God, that as charity covers a multitude of sins, he would pour down a double portion of this blessing on all priests, who are in so great need of it.

Mr. Collier tells us, that chaplains are like so many Household-Gods, and ought to be esteemed as such: to which orthodox report I readily consent. But though this was intended as a compliment to his reverend brethren, yet, in my opinion, there cannot be a more severe satyr against
them

them. For we are sensible, that the household deities of the ancients were errant blockheads, kept more for show than use; they had nothing in them, and were justly deemed to be lumber, and superstitious trumpery. And indeed if every chaplain had his sportula, as his office naturally requires, each family might fare the better, and the sanctified interloper would learn humility.

It was customary with Archbishop Laud to say, that he hoped to see the time, when never a jack gentleman in England should dare to stand before a clergyman with his hat on. Such an haughty and imperious expression manifested the genuine spirit of the sons of high church: and no doubt but this upstart, semi-protestant prelate, would have endeavoured to fulfill his hopes, had not God Almighty, through his infinite goodness, thought fit to cut him short, and deliver our world from such a plague. But in return to his graceless grace's meek and humble wish, the author of the following pages heartily and fervently desires, that a
day

day may speedily come, when never a scoundrel who pretends to divinity, [whether a strippling, or an overgrown pensioner] shall be admitted into the company of his betters, be they gentlemen or peasants, except he supplicates with his hat in hand; even though he be equipped with his spiritual barness.

I am the more sanguine in my expectation, because I perceive that the British spirit begins to re-assume its reason; that it shakes off the bigotry of priesthood, and daily disesteems the delusion of juggling impostors. Can there be a greater slur upon an Englishman, than to say that he dares to act bravely, yet dares not to think freely? is not the liberty of the mind preferable to the liberty of the body? if therefore we have preserved the one from foreign enemies at the expence of our blood and treasure, we ought to secure the other from domestic invaders. And let us always lay before us this salutary and glorious maxim.

Non minor est virtus, quàm quærere, paratueri.

It would puzzle the wisest heads in the universe to account for the defection among his majesty's subjects, and the alienation of their allegiance, did they not consider the power of priestly men. The bad clergy are like so many malevolent planets, which shed their baleful influence, and affect the inhabitants of this world: and how many are there, who eagerly swallow whatever proceeds from the mouth of a priest? they take for good food and wholesome nourishment, what they too often find by experience to be rank poison to their minds. Such are the direful effects of bigotry and the want of thought! such the pernicious consequence of sacrificing our reason to the arbitrary haughty will of an aspiring Chorahite!

How like patriots and Britons did the people in the west behave themselves at the time of the revolution! they were truly sensible that they must inevitably have sacrificed their religion, liberties and properties to the humour of tyranny, had they not joined King WILLIAM of ever glorious and immortal memory. And indeed
twelve

twelve years are not elapsed, since those very people [of my own knowledge I speak it,] retained a just sense of those inestimable blessings, which that prince had secured and confirmed to them: nor did they fail to manifest their gratitude, and acknowledge the goodness of their benefactor with unfeigned hearts, upon every occasion.

But alas! tempora mutantur — and how many of these once glorious men have (to their eternal shame) converted their loyalty into rebellion! the unanimity, love and affection, which was formerly so conspicuous among them, is now changed into discord, hatred, and burning envy. They will not hearken to reason, nor suffer themselves to be convinced of their errors; no arguments can prevail with them, or the plainest demonstrations work upon them. They are stupid and obstinate, and will not be undeceived: they have eyes, but see not; ears, and hear not: which confirms the following observation, that they who are debauched in their principles, will quickly be so in their intellects.

K

Now

Now if we enquire into the time and cause of this unhappy and deplorable metamorphosis, we shall quickly be able to give entire satisfaction in those particulars. Whig and tory, high-church and low-church, [words of ignominy, invented to nourish faction] were perfect strangers to our ears, or at least grown obsolete, and buried in oblivion; but when the spiritual hydra began to belch forth his poison, when the convicted priest * went his progress, the air was corrupted with his breath, and the fell contagion spread itself far and near. The snakes, which had lain so long in the grass, began to show their heads, and hiss; they stung many, and did much mischief for the space of four years, or thereabout: but providence deprived them of their sting in due season, and now the party-coloured animals are insignificant.

Had this sturdy Boutefeu been endued with a just sense of the priesthood, he must needs have known, that humility was one of the fundamental pillars that supported it; and consequently that he was sapping her
foun-

* Dr. Sacheverel.

foundation, when he rode in triumph round the country (rejoicing in the pride of his heart) attended with factious crowds, and received by disaffected magistrates. But had he been treated according to his demerit, a cat-of-nine-tails and a cart would have graced him better, and his progress ought to have been from Newgate to Tyburn.

From hence we may date the æra of all those animosities and heart-burnings, those divisions, seditions and rebellions, which have plagued our Sion : and as they had their first rise from the pulpit, so they are as wickedly and industriously fomented from pulpits or private conversations to this day.

I do not so much wonder, that the vulgar and more illiterate part of the kingdom were seduced and deluded with the specious and false notion of the church being in danger, when I reflect, that too many men of parts and education fell under the same infatuation : but that they should still continue under that delusion is unaccountable.

If the church had no better friends to protect and support her than her black guard, we might justly say that she were in danger ; but as it is manifest, that she flourishes under the guardianship of the best and most pious of princes, to him surely we ought to return our sincere and hearty thanks, and pay the allegiance and love to him, which our duty requires from us, and our religion calls upon us to perform.

As the inferior clergy call themselves the physicians of the soul, so they ought to confine themselves to that particular practice ; but when they deviate from this, and pretend to a knowledge of what is beyond their sphere, they may truly be called spiritual quacks, and no regard ought to be paid them. He runs a great risk, who ventures himself under their management ; and ten to one but he comes off a sufferer in the end.

Notwithstanding the case is so plain and undeniable, yet they have rivetted themselves into the good opinion of the common herd, who not allowing themselves
time

time to think, place an implicit faith in these empirics ; and not admitting the advice of able judges and sound practitioners, their wounds must turn to a gangrene. So mountebanks, by their assurance and volubility of tongue, vend their poisonous packets at a cheap rate, and ingratiate themselves with the vulgar ; while regular physicians and surgeons, who make the health of man their study, are laughed at and despised, their practice postponed, and their salutary prescriptions and medicines set at nought, undervalued, and neglected.

An ill story in the mouth of a clergyman runs like hedge-firing from one to another, till it has passed the whole line : and no consideration is had, whether there are any justifiable grounds for such a calumnious rumour. And indeed if they will not spare their own fraternity, [as we have a recent instance of their not doing so, in a late controversy among the doctors of the church ;] how should the laity expect to find better quarter from such hands ? Fama vulgi is a weak and bad founda-

tion, yet we know that too many reputations have been sacrificed upon no other proof : so that such clergymen, who give a loose to their tongues, and mangle a man's character, may not improperly be called spiritual butchers.

He that relates a tale to any of the inferior clergy, with a design that it should pass no further, will find himself miserably baulked in his expectation : it could not possibly spread further, had he put it into the gazette. Examples of this kind are numerous ; but I shall only mention one, which is of the freshest date.

A gentleman, without premeditation, or any malicious intent, told a young priest in private conversation, a story which he had heard relating to one of his acquaintance. It is not proper to mention the particulars, because the words are of a glaring nature ; and the gentleman, I find (having traced the story) is entirely innocent of what he is charged with, the accusation being as false as scandalous. However, the Suckling in divinity growing big with his burden,

den and impatient to be delivered, hastes to the usual place of rendezvous, and there disembogues himself to his fraternity, who, you may rest assured, resolved that the story should not lie dormant. How consistent the rash behaviour of this pious strippling was with good fellowship and charity, I leave the world to judge; nay, I will submit it even to his own friend's determination. — He that has a mind to be further informed, need go no further than the Charter-house Coffee-house, and associate himself with the black locusts.

I little thought, when I began this preface, that I should have dwelt so long upon such a dirty and unfavoury subject. I shall therefore conclude with the following epistle, which was sent to Cardinal Alberoni during his administration of foreign affairs.

May it please your EMINENCE,

“ **W**E have an high-church priest
 “ among us, who condemns your
 “ politics in endeavouring to excite the
 “ people of FRANCE to commotion and
 “ rebellion, while others applaud your
 K 4 “ design :

“ design : for this Son of LEVI alledges,
 “ that you have only copied after him ;
 “ with this difference : you acted by
 “ *agents* no way qualified for so grand
 “ an enterprize ; but he rode about the
 “ country, poisoning, *vivâ voce*, the
 “ minds of the deluded people, who
 “ most eagerly imbibed the venom.
 “ Thus he had [as he most impiously
 “ terms it] *his desire over his enemies*,
 “ by appearing in *propria personâ* ; whose
 “ brawny shoulders and smooth face re-
 “ commended him to the kind graces of
 “ the *fair sex*, who at that time were
 “ ladies of the *ascendant* over their Hus-
 “ bands, and their purses.

“ To dissipate that chagrin air, which
 “ is no way agreeable to a person of your
 “ *sanguine* temper and vivacity, permit
 “ me to relate a tavern jest. I was
 “ lately invited to drink a glass at the
 “ *Pope's Head* ; our room was commo-
 “ dious, our wine had a true flavour,
 “ but every man complained of the cold
 “ weather. One of the company called
 “ for

“ for the CARDINAL, another for the
 “ DOCTOR, the fire being much upon a
 “ level with the credit of us *tories*, *viz.*
 “ almost extinct. I could not for my
 “ life imagine what they would be at,
 “ till I saw the drawer come up with
 “ an instrument in his hand, ycleped a
 “ *fire-pan*; I quickly perceived, that
 “ its property was to *raise a flame* in
 “ an instant. I smiled to myself, judg-
 “ ing the appellation to be very *à propos*.

“ The question was put, whether
 “ your EMINENCE could not lay a juster
 “ claim to this *tool* of combustion, than
 “ the DOCTOR? after a long debate,
 “ it was carried in the *negative*; being
 “ urged strenuously, and proved to a
 “ demonstration, that the doctor had
 “ been a more successful engineer (and
 “ your *senior*) in *setting fire* to the
 “ *mines* he had laid, and *inflaming* a
 “ whole nation. However, it was a-
 “ greed, *nemine contradicente*, that if you
 “ can make interest at *Rome* for the

“ *doctor* to fill one of the vacancies in
“ the sacred college, he shall give you
“ the right hand in this affair, and pro-
“ mise to renounce all claim and title
“ to it for himself, and his heirs for
“ ever. I have the honour to be

Your EMINENCY's, &c.



PRIEST-

PRIESTIANITY:

OR, A

*VIEW of the Disparity between the
Apostles and the Modern Inferior
Clergy.*

THAT the contempt of the modern inferior clergy increases daily, is obvious to every man; nor will it be otherwise, while men are allowed to see with their own eyes, and hear with their own ears, except the sons of *Levi* begin a reformation among themselves. Vain and groundless is the cause, which they assign for the disrespect that is shewn to them, *viz.* a combination of a set of people, who call themselves *Free-Thinkers*, to asperse the gentlemen of the *long petticoat* tribe, and cast an *odium* upon them: And this, they say, is done without any justifiable foundation, without any regard to their function, which ought to be held *sacred*.

I know no man who disesteems the *priest-hood*: But since there is almost a total *defection* among the *priests*, and no sign of amendment; since they are become supine and indolent, and will not put a stop to the growing evil, which may easily be effected; since their principles are bad, and their morals worse; it is a duty incumbent on every Christian to reprove them openly. For he that respects and countenances such persons, may be justly said to approve their wicked ways, or at least to encourage them to persevere therein.

There is a *nescio quid* in the face of a good clergyman, which naturally commands reverence and respect; and he merits not the name of *MAN*, who pays them not with cheerfulness. But there is *somewhat* so sour and distasteful in the looks of a *bad* clergyman, that he draws an *odium* from us instead of esteem: To the *former* therefore of these gentlemen we are willing, and rejoice to grant such honours as may justly be attributed to them; but no honest man can allow that the latter have the least pretence to a share of them. God Almighty seems to have set a mark upon these *reprobate animals*, as he did upon *Cain*; and which is hourly visible in the scattered *Jews*, and the perjured *bailiffs*: and as Providence never did
any

any thing *in vain*, we certainly deserve to be censured if we neglect and despise so salutary a caution, or endeavour not to shun such common enemies to our peace and good society.

I cannot chime in with the *black* and numerous herd, who would persuade us, that an *equal* respect ought to be paid to all persons in *holy* orders, without enquiring into their worth and merit. I must confess, that their argument to enforce this acknowledgment *seems* to carry a good colour with it, namely, their being the immediate and peculiar servants of *Christ*: And therefore, they say, we ought to honour them for their master's sake. But with submission to these *aspiring*, *pious* men, we may argue by the same parity of reason, that a *traytor*, a *murderer*, or a *profligate* might claim a due deference from us, because they have been employed in some honourable family, or descended from ancient and praiseworthy ancestors. So that the argument which they bring to countenance, or rather to support their assertion, is so far from being of any service to them, that it quite overthrows it: And this is demonstrable from the following maxim, which will not admit a contradiction or exception.

—Tanto

——— *Tanto conspectius in se
Crimen habet, quanto major, qui peccat habetur.*

Now since these *Abiramites*, these *false apostles*, would deceive us with an opinion of their being successors to *Christ*, and *his* disciples; since they claim a privilege extraordinary, and an uncommon respect *from thence*; I shall make a scrutiny into their morals and behaviour, and shew how alien their characters are from the *holy twelve* and their *brethren*. This I purpose to do with all the sincerity imaginable; and so ingenuous a declaration will surely take away all umbrage of malice or partiality.

Many substantial and very good reasons may be given for our *Saviour's* chusing such laborious and pains-taking men for his *apostles*; to mention which would be digressive from my present purpose: I shall therefore avoid all *ambages*, and begin with observing that the *apostles* were men of such a mean extraction, that there was no room to boast of their pedigree, if their inclinations had prompted them to it. It would be no difficult matter to prove, that *most* of the clergy are upon a level with them in this particular; but as they are willing that the censorious world may remain in ignorance

ignorance of their *affinity* to each other as to *this point*, I shall keep my mouth as it were with a bridle, being always cautious not to lay a *stumbling-block* of offence in the way of our *weak* brethren. Wherefore I now proceed to my second observation, namely,

That the *apostles* had an immediate commission from *Christ* to preach the gospel, and baptize all nations, with a power to *remit* or *retain* men's sins.

The *clergy* pretend to have the same equal power and authority, though not immediately from *Christ*; for they assert, that *their* commission is derived from the apostles by a long succession, who granted to their successors for ever such power as *Christ* had invested them with. I am apt to think, if any man should question the validity of their power, they would chuse to plead prescription for *remitting* or *retaining* sins, rather than be put to prove it. *Christ* very well knew, that he could confide in the sincerity and uprightness of his *apostles*, when he delegated such a power; but I do not find that he *entailed* it upon their heirs and successors; nor is there reason to think he did, because he foresaw their degeneracy and corruption: Therefore the apostles had no title to, and consequently could
not

not give and bequeath a power to their successors, which was settled upon them only during life. But to put the matter beyond dispute, since the *clergy* do claim an equal power with the apostles, let them convince us by an ocular demonstration, as our forefathers were convinced : Let them work miracles, and we will give credit to their testimony. If they fail in the *one*, as they themselves are sensible they do, then we have all the reason and justice in the world to conclude them to be usurpers and impostors in the *other*.

A third observation is, That the *apostles* were *meek* and *humble* ; they called themselves the *servants* of Christ ; they meddled not with *state* affairs, or denied the authority of the civil magistrate.

Nothing can be more engaging in society than *courteousness* and *affability* ; they are two qualifications essentially necessary to constitute a gentleman, and without which, the name is an empty word. Is it not therefore strange, that the *modern clergy*, who are as covetous of the appellation as any men living, should manifest a behaviour full of *pride*, *haughtiness*, and *insolence*. They ridicule and despise a *lowness of spirit*, [which *Christ* recommends to his apostles from his own example,] calling it

it an indication of a vulgar and *plebeian* soul. *Pride* is a distemper so catching, that it has infected the *clerks*, and in time may reach the sextons: Look on that lump of mortality, that emblem of a *chaos* man *Hugh*. He thinks that he *stoops* very low, if he vouchsafes a nod to a shopkeeper, though the honest tradesman unvails his head, and makes his obeisance with all the humility imaginable. Now what shall we say to this? Why, truly, man *Hugh* observes the fashion, and treads in his master's footsteps. He knows the old proverb, *Trim Tram*——. What pity is it that these *two*, who are upon rising ground, are not *raised higher*! Heaven grant they may be *advanced* according to *merit*, since they are in the *great* road to preferment.

We may reasonably imagine, that the garb of the *apostles* was plain and innocent, and their deportment agreeable to their garb; but the inferior clergy are wiser than their predecessors. They look upon a *jantee* air and mien to be excellent virtues; and he that is not a man of *mode* will gain few proselytes. There is a *je ne sçay quoy* (they say) in the decent adjustment of a *cambric* band; and when a *spruce* bob is placed in a due decorum, or when the ringlets of the hair fall in nice order, they
manifest

manifest a captivating power. Is not a *brilliant* more attractive than a *cramp-ring*? A *cloth-gown* and *cassock* preferable to a *frize-jacket* and *trowzers*? A *smooth-fac'd* priest, with his *lilly-hand*, fixes the eyes, and consequently the ears of his audience; but one of the *Barkin-tribe*, with weather-beaten countenance and freckled fist, would throw the tender-hearted ladies of this delicate age into convulsions. —Oh! that I may live to see [what is yet in the womb of time,] the day when some enterprizing son of the *Laudean* race shall exchange his inkhorn for a *Bilboa* blade, and convert his canonical *rose* into a white feather? Who shall frequent *opera's* to improve his voice, and the *theatre* to regulate his port and his mien! Who shall become a *pious Sir Foplin*, or *holy Sir Courtly*!

A farther manifestation of the wide difference between the *apostles* and the *clergy*, is, —That the latter do ambitiously arrogate to themselves the titles of *shepherds of our souls*, and *heaven's ambassadors*. But with submission to these *religiously*,—*aspiring* priests, they would do well to take care of their own souls, before they pretend to be guardians of other men's. If I see a banker profuse of his money, will not the world condemn me for a fool or a madman,

man, if I entrust him with mine? They will acknowledge that *Christ* is *head* of the church, *provided* that you own them to be the *body*, and the laity the *members*: To which they add an indefeazable maxim, that all *rotten members* ought to suffer *amputation*. Indulge me, ye men of humility, to carry the metaphor farther, and say, that *corrosives* ought to be applied to *proud flesh*; and if so, what will become of the church's body? Will it not quickly appear a mere skeleton?

———*Risum teneatis?*

Can there be a more romantic notion, than for a priest to call himself *heaven's ambassador*? This is presumption in the superlative. *Ambassadors!* Can a greater indignity be offered to the *King of Kings*? Are not all the people in the universe, princes and potentates, as well as the inferior sort, his subjects? To whom then should he send ambassadors? Not to his own vassals. However, to gratify their aspiring humour, we will admit their title of honour, *if* they produce their credentials; that is, let them heal the sick, give sight to the blind, make the deaf to hear, and the lame to walk.

Politics are now become an universal theme, and we hear more of them from the pulpit than
soul-

soul-saving doctrine: No man is reckoned *orthodox*, who does not dabble in state-affairs. As soon as a beardless youth is accoutred with his spiritual habiliments, he begins to arraign the constitution which nourishes him, and condemn the proceedings of the prince's faithful ministers under whom he lives. He usurps an authority to which he has not the least shadow of pretence; nor will he desist till his wings are clipped, and his ambition pinioned. But to do justice to the *innocent*, I must own that this crime is to be found only among *popish* and *half-protestant* priests, viz. *high church*.

The *apostle Paul*, who was a *Roman* and a *loyal* man, submitted to be tried by the civil magistrate; but *priest Paul*,* who was an *Englishman* and a *traytor*, denied that the civil power had any jurisdiction over him, or that he ought to be tried by any other power than the *spiritual*: And there are few *clergymen*, who do not adhere to the same principle. The reason is so very obvious, that to mention it would call the judgment of my reader in question.

———It is said, that when *Kid*, the pirate, was going to *Low-Water-Mark*, he cried, *Had Avery been my judge, and twelve of the Madagascar buccaneers my jury, I should not have feared a safe deliverance.*

A

* *Parson Paul*, a rebel priest, who was executed for treason.

A fourth observation is, That the *apostles* met frequently to eat *bread* and drink *wine*; whose lives and conversation were conformable to their doctrine.

It must be owned by the most inveterate enemies of the clergy, (if any such there are) that the sons of *Levi* have more frequent meetings than the apostles had, especially when they hear of good wine and liberal parishioners, But then perhaps it may be objected, that the apostles met in a *religious* and *spiritual* manner; and the clergy in a more *sociable* and natural one. I must concede to this objection, knowing what is most agreeable to *priests*. Nevertheless, to alleviate the imputation of their frequenting *taverns* and *coffee-houses*, [in which they spend a tripple proportion of time, to what they do in their *churches* and *closets*;) we must do them the *justice* to say, that as they are not endued with as large a portion of grace as was given to the apostles, so consequently they cannot undergo the great burthen and fatigue of preaching *once*, and reading prayers *thrice* a week, without recruiting their exhausted spirits. Now if this cannot be done in a private house at the expence of some of their flock, why should they be censured or esteemed blame-worthy, if they go to a tavern, *eat*
their

their bread with joy, and drink their wine with a merry heart? Why should not the diligent labourer be indulged in refreshing nature? Has he not as keen an appetite, as distinguishing a palate as another man? *Besides*, wine enlivens the understanding, and gives fresh vigour to a jaded invention: and let me tell you, a *well-worded* expression in conversation may furnish a man with topics for an orthodox sermon.

Precept without example avails little in making profelytes; it were therefore to be wished that *priests* would adhere to the rules which they lay down for converting infidels to Christianity, and confirming those who are converted. I frankly confess, that they will *sometimes* give us the best advice how to save our souls, though they neglect their own; and it is undoubtedly a *mark* of tenderness to put us in the *way* to eternal happiness, and a particular token of their civility and polite breeding not to jostle us in the road. They exclaim against usury and extortion, yet try all the ways and wiles imaginable to gather riches. Oh! that I were so well skilled in divinity, to know what length a man may take to *improve his talent*! They recommend fasting and abstinence as necessary to subdue the lusts of the flesh; how near they conform to these *recipe's*, let their fat *joles* and
ruddy

ruddy cheeks bear witness. They inveigh against profuseness in dress and apparel, yet think it no crime to give an extravagant price for wigs, hats, and *Holland* shirts. Decency indeed is commendable; and to the praise of the *inferior clergy* be it said, that they take care to make clean the outside of the platter.

A fifth observation; the apostles were charitable.

Charity is so often in the *mouths* of the clergy, that there is too much cause to suspect it seldom enters into their *hearts*; or if they have any, it *begins at home* (according to the proverb) and *there* I fear it will end. St. Paul has spent a whole chapter in praise of this most excellent virtue; *prophecy* and *learning* cannot come in competition with it, and *faith* profiteth nothing without it. No Christian surely will dare to question the authority of St. Paul, and since *charity* is so absolutely necessary, and that we cannot go to heaven without this *passport*, this *badge* of admission; what opinion must we entertain of those *priests*, in whom the least glimpse of charity does not appear? Can we reasonably think, that they *believe* a future state, who will not embrace and manifest the means which must bring them thither? It is not my business to shew the latitude of the word *charity*;

charity; I shall leave it for *those*, whose duty it is to do it, and heartily wish that they would convince us of the necessity of this *divine virtue* by practising it. I never heard or met with a *clergyman*, who declared his want of *charity* [and that too in the most barefaced manner] except the pious and reverend doctor *——— who lives between *Newgate* and *Tyburn*.

An intimate friend and acquaintance of the *Doctor's* wrote a letter to him, in which he recommended the bearer as the son of a very *worthy* and *orthodox* clergyman, who had been bred up in the principles of the *church*, and never *swerved* from them, who had University-Education, and was an *honest*, *loyal* gentleman, though in narrow circumstances. For these reasons he requested, that as the *Doctor* was to preach before the *sons of the clergy*, and the rest of that *honourable society*, he would recommend the gentleman to the *stewards* as a proper *object* of, and as one *justly* intitled to, their *charity*. The *Doctor*, having read the letter, (and out of a pique, I suppose, to the name, which he could not digest since a remarkable trial in *Westminster-Hall*) answered, *I have no charity for those who are not of My church*. The *Doctor* being called upon to explain what he meant by *his church*, would have evaded

* *Sacheverell.*

evaded the charge ; but being closely pressed, replied, *The gentleman was educated in the principles of the church of Ireland, and I in the church of England.*—O rare ! Name, if you can, any differences in their *doctrine*, rites, and ceremonies.—*Cede majoribus*, ye men of *Lovain*, and *St. Omers* ; or match, if you can, this *uncharitable Doctor*.

A sixth observation is, that the *apostles* preached constantly, and in all probability without *hire* ; they baptized those who were worthy of baptism ; they visited the sick, and prayed with them *gratis*.

Preaching is accounted the most apostolical of all the acts of the ministry ; and *Gregory* says, *Censemus eos, qui apostolorum figuram tendent, prædicare*. *Thomas Aquinas* asserts, that *Prædicatio est actus principalissimus & proprius* ; and *St. Chrysostom* calls it, *Omnium bonorum summum*. *St. Paul* gives a strict charge of preaching to *Timothy*, who was a sickly man : His words are, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and in his kingdom, preach the word, be instant, &c.*

How happy would it be for the *inferior* clergy, how pleasing to God, and acceptable to man, if they were half as diligent and assiduous

duous in the *salvation of souls*, as they are in obtaining a *rich benefice*! But, alas! when they have once obtained the *desired port*, they grow supine and negligent, and imagine that they discharge their duty, if they procure a journeyman to officiate for them. A rich priest will visit his flock, and preach to them *perhaps* as often as he comes in person to *fleece* them; *viz.* twice a year to receive an equivalent for his tithes. The labouring oar is given to some indigent *hireling*, while the lazy *man of God* (I cannot say the *man after God's own heart*) eats the bread of idleness. He that will work cheap shall be first employed, though a novice in his business; but what will the *Lord* say to his *negligent steward*, when he comes into his vineyard and finds rotten fruit?

The validity of *lay-baptism* has been often controverted, but never refuted; and if *original sin* cannot be washed away by any other hands than the *priest's*, how hard and deplorable is the poor man's case! Must a soul perish for want of a piece of silver? Must Christ lose a subject through the avarice and extortion of one who calls himself *his* servant? Will not his death be required at the *Levite's* hand? I do not find that there was a *book of rates* in our *Saviour's* time, when he commanded the apostles

apostles to baptise all nations ; their commission was not limited to the rich and wealthy ; the poor and needy had an equal claim to the benefit of their administration. They gloried in having an opportunity to visit the sick, the distressed, and those who were in prison : they comforted the fatherless and the widow ; they fed the hungry, and cloathed the naked ; they rejoiced in things spiritual, but the inferior clergy glory in things temporal : they did all things for the *sake of Christ*, and the clergy will do nothing but for the *sake of Mammon*.
 —No penny no Pater-noster ; this is a saying too often verified.

A person past hopes of recovery sent for the *priests* of the parish, who promised to come but did not : whether they were hindered by *love*, or a *bottle*, I shall not determine. At the expiration of three days, application was made to Dr. K——, who said he would go, *provided* the person should pay the expence of his coach-hire. The messenger consented to this, but the conditions could not be performed till the sick person's apparel (which lay on the bed, and kept off the cold) was sent to the *pawn-broker's* to raise money. The Doctor was an eye-witness to this, and *graciously* took but *two shillings*.

What says the prophet? * *Your priests teach for hire*: I think he might also have said they *pray* for it.—— I will not be so uncharitable to affirm, that the *inferior clergy* will do an *ill* thing for money; but this I may say, I never knew them do a *good* one without it.

A seventh observation: The apostles were men of *moderation*; they used not *compulsion* to oblige people to *conform* to their doctrine; they *reasoned* with their hearers.

Moderation is one of the shining characteristics of a Christian; but moderation among the modern clergy is like King *Arthur* and the *Knights of the Round Table*, much talked of, but never seen. We exclaim against the tyranny of *Rome*, and the *Spanish Inquisition*, but we may find unchristian treatment in courts nearer home. I do not find by the laws of God, that an *ecclesiastic* has a power to punish the body or pocket of a lay-man: There were no *libels*, *citations*, *articles*, *penance*, *imprisonment* (and a long train of *et.cæteras* to be read in the *spiritual catalogue*) when Christ and his apostles were on earth: There were no *pecuniary mulcts* or *commuting*, in those days, for a *lapsus linguæ*, or things of *small* moment. Will not the acceptance of a *pecuniary mulct*
hear

* Micah iii. 11.

bear this interpretation? The rich man may fornicate, while he that is poor shall be debarred the most intense pleasure. The apostles were averse to such inhumane and diabolical inventions as *wholesome severities*; and yet who are more ready to put them in practice than the *half-protestants*? What are *wholesome severities* but the fire and faggot, whips and dungeons? Are they not the killing arguments of *dragooning Jesuits*? How close they stick to the letter of the text! *Compel them to come in.* It is true, indeed, our Saviour gave such command; but I challenge the clergy to give me one instance of severity used by Christ or the apostles. They were certainly the best interpreters of their master's words; they used no other *compulsion* than solid arguments. But there is a generation of ——— who value themselves upon the wisdom of this world, and would display their Christianity by savage cruelties. As if religion, like the laws of *Draco*, were to be founded in blood. How pleasing is persecution to a tyrannizing priest! How opposite to a Christian spirit!

Implicit faith is the doctrine of worldly men, and though we are enjoined to *search the scriptures*, because *in them we have eternal life*, yet I could name a person within ten miles of *Hammersmith*, who said, *That we have had no*

good times since the laity were permitted to read the bible, nor should we have any till they were prohibited the use of that book. Is this conformable to the protestant religion, or incompatible with it? Methinks it has an ill smell, and squints wishfully at Rome.

God Almighty does not require us to make brick without straw; he does not expect to reap where he has not sown; but since he has given us *reason* whereby we may distinguish between good and evil, it behoves us to set a true value upon this glorious talent, and not sacrifice it to the *ipse dixit* of any spiritual Jacobite whatever. Let every man steer by his *reason*, and he that offers to deprive you of it is a designing, crafty knave. Every man living has a right to *think freely*, and *reason* ought to direct him: This I will maintain, though every *Levite* should become an opponent. For he who takes up his religion upon trust, may with ease be deluded into the most erroneous and damnable opinions. Try all things, says St. Paul, and hold fast that which is best. Now how can we try or judge what is good, what bad, if we do not make use of our *reason*? The apostles did not upbraid those whom they could not convert, with opprobrious and infamous names: But the *inferior clergy* stigmatize them who

who are not on their side, and call them *deists*, *Socinians*, *libertines*, *atheists*, &c. Nay, that excellent pattern of *true protestant* and *Christian piety*, archbishop *Tillotson*, is called a *grave atheist*; but there is no other cause for this unjust imputation than his having a larger share of religion and sound learning than other people.

Conscience in the *apostles* is an eighth observation.

He that can fathom the *conscience* of a *priest* may quickly discover the depth of the ocean, and find out the *longitude*. He is seldom *for giving*, but always *for getting*: And when his heart is opened, which happens as frequent as a *jubilee* at *Rome*, he manifests his liberality with a *finger* and *thumb*, as if the other parts of his hand were seized with the *Gout*. But when you make an *offering*, he receives it with as keen an appetite as an hungry *Jack*; and had *Solomon* lived in our days, he might with reason have said, *There are things which never are satisfied*.

What shall we say in favour of our *high-church* clergy, who swear allegiance to *King George*, yet secretly own, and privately pray for a *popish pretender*? And what shall we think of others who take the oaths, yet countenance

men dismissed from their lectureships for scandalous words, and black insinuations against the most *merciful* prince on earth? They may hoodwink the vulgar, but men of the least penetration will see that *birds of a feather will flock* ———. This touches *somebody's* copyhold, but I shall not say a word of the *uncharitable* doctor.

I could mention a certain *Levite*, of no ordinary rank, who called the late rebellion a *rising* of the people; *for a rebellion*, says he, *is taking up arms against a lawful sovereign*: Wherefore he would not acknowledge the *Preston* prisoners to be rebels. This scrupulous gentleman abjured the *pretender*, and no doubt he is a man of conscience———very *capacious*. Search all the records of time, and find out a plot the blackest that hell ever hatched, and a *priest* will appear at the bottom.

A ninth observation is, That the apostles were zealous for the church of Christ at all times, without that jesuitical, and consequently modish, distinction of *high* or *low*.

I am very well aware, that some clever staunch bigot will take me up short, and *smartly* ask me if I dare deny that the *orthodox inferior clergy* (as they term them) are for the church?

To

To which I ingenuously answer in the negative, *provided* they mean high-church. And therefore should any one question me, *why did the people so furiously rage*, and why did a * *convict* become an *itinerant*? Oh, for the church. Why are their sermons stuffed full of double *entendres*, and why do they rail at the friends of King George? Still for the church. Why are † the *priests and the prophets prophane*? And why ‡ *do they err through strong drink*? Why do they preach in an *orthodox Billingsgate* stile? And why do they slander, defame, backbite, and snarl at dissenters? All, all for the church.

If the inferior clergy had heartily espoused the welfare of the true protestant church, or had any regard for the purity of our most holy religion, immediately after the scandalous peace of *Utrecht*, they might justly have said we were falling a sacrifice to the *Roman Baal*. We then stood on the margin of the deep and terrible abyss, when Providence of its tender mercy brought forth the *first* of *August*, and made the potent *George* our *second* deliverer. There was room in those days for Dr. *Sacheverel* to have said truly, we were in perils among false brethren. He should then have told, bold

L 5. truth,

* Dr. Sacheverel,

† Jer. xxiii. 11.

‡ Isa. xxvii. 7.

truth, and preached in season, as he did out of season at *St. Paul's*; his harangue on the fifth of *November* having little in it that was pertinent to the business of the day, being calculated to reflect on the *presbyterians*, and cast an odium on the *happy* and *glorious revolution*.

That the apostles did not condemn or stigmatize other people, for preaching and adhering to that doctrine, which they themselves were under an obligation to preach and adhere to, is my tenth observation.

Here is a spacious field to traverse; a subject fit for a polemic writer. I might with ease demonstrate that there is not one sect of religion now upon earth, which does not differ widely from the apostles in this particular: But as I design to write with all the brevity imaginable, I shall only give one flagrant instance of our own inferior clergy's deviation from the apostles in this matter.

I have been told by a gentleman in black, [and may the other *gentleman in black* reward him, if he has deceived me] that every smart, dapper fellow, who stands candidate for spiritual authority, must subscribe his assent to, and inculcate the orthodox doctrine of the thirty-nine articles of the church of *England*,
before

“ pleasant, and unspeakable comfort to godly
 “ persons, and such as feel in themselves the
 “ working of Christ, &c. So for curious and
 “ carnal persons, lacking the spirit of Christ,
 “ to have before their eyes the sentence of
 “ God’s predestination, is a most dangerous
 “ downfall, whereby the devil doth thrust them
 “ either into *desperation* or into wretchlessness of
 “ most unclean living, no less perilous than *des-*
 “ *peration.*”

Now if any regard is to be had to oaths and
 subscriptions, [which no *Corinthian* priest will,
 I hope, deny ;] surely those sacred ties and
 obligations will prompt them to cherish and
 propagate the *doctrine*, which they have so
 openly and so solemnly espoused. But, alas!
 how many are there who warmly embrace,
 and cordially believe and support this tenet!
 Or, rather how many are they who rail at, and
 vilify *those* who preach this doctrine, branding
 them with the name of *predestinarians*, (*viz.* all
 the *dissenters* of what denomination soever) as a
 mark of infamy, contempt and pseudodoxy!—
 Are these the legitimate or spurious sons of the
 church? Are these men the *true servants* of the
 omnipotent, just and merciful God? *Tell it not in*
Gath, publish it not in Ascalon.

The eleventh observation is, That the *apostles* went from place to place to make *converts*, and strengthen those whom they had converted; without taking any money to defray their expences, or furnishing themselves with necessaries requisite for the time of their abode among the brethren.

There is no religion whatever, which has not its itinerants, who keep close to this example of the apostles, except our own inferior clergy; among whom I cannot find one example. I must own indeed, that there is sometimes a transmigration from one parish to another, where one minister (with pockets well lined) will swop a sermon with his brother: A sure and certain symptom of a debauch, or idle week.

“ What pity it is, that among the many
 “ projects now on foot, some pious and zealous
 “ Christians will not open a book for subscrip-
 “ tions to erect *houses of call*, where lazy,
 “ well fed, pampered priests may find a *la-*
 “ *boureur* for the day of sabbath! No doubt
 “ but this would be of more emolument to the
 “ undertakers, than the project for the grand
 “ fishery, and many indigent souls would be
 “ capacitated to pay for a dinner, who had no
 “ other dependance, than the assistance of the
 “ Spirit,

“ *Spirit*, to appease his mutineering intestines,
 “ and prevent them from flying into rebellion.

Upon second thoughts, it is no difficult matter to prove, that several ministers have travelled fourscore or an hundred miles to preach the gospel : But then we must take notice, that it is for the sake of a more profitable benefice ; that they do not travel without money, without company ; but carry with them their bags and *baggage*, wives and children, maid-servants and men-servants, their cattle, and all that were within their houses and gates. So charitable are they even to the brute beasts ! And yet I believe there is not one of them, who, if he speaks from his heart, can say with the *philosopher*, *Omnia mea mecum porto.*—

A twelfth observation is, That the apostles disagreed not among themselves concerning fundamentals necessary to salvation ; neither did they contradict one another in their definitions and notions of mysteries and fundamentals.

The opinions of men, relating to the means conducive to eternal salvation, are as different as their numerous sects and divisions : However, all the nations in the universe agree in this one grand point, an object of worship and adoration. This was allowed, throughout
 the

the world, before the coming of our Saviour; but with this difference, that some worshipped the *true God*, others (like the *papists*) most religiously bent their knees to Gods made with their own hands. Now that they, who profess and call themselves *Christians*, and have but one unerring compass to steer by, should pursue such courses as are diametrically opposite to each other, in hopes of reaching the desired port at last, is a subject which affords much speculation. I have here a spacious field before me, and should I enter into a detail of the principles of every Christian sectary, I should deviate from my first resolution, and swell this little tract into numberless volumes.

As there are many divines and enthusiasts, who have undertaken to explain and unfold the mystery of the *blessed Trinity*, [a task too difficult for the performance and comprehension of human frailty, and which indeed is a presumptuous undertaking ;] I shall here recite their own words, and shew how they contradict and clash against each other.—* Some of the inferior clergy make the three persons to be external relations of the one substance of the Deity to mankind, *viz. Creator, Redeemer, and Sanctifier* : And the same reverend person

* Wallis's *Letter of the Trinity*, Let. III. p. 40; 41.

person makes each Person a third of God, as † length, breadth, and thickness make a cube; or as || three groats make a shilling, or three nobles a pound.

§ Some make the Persons to be eternal modes of subsistence, or internal relations of the substance of the Deity itself.

† Some maintain three distinct, unequal, eternal beings; the first whereof is alone self-existent, and the second and third subordinate.

* Some maintain three distinct, eternal, equal beings, whose unity is partly numerical, and partly specific.

Again, †† Some make the doctrine of the Trinity to consist in three distinct, eternal, perfectly equal beings agreeing in a specific Unity.

*** Mr. *Puzzle-Text*, the *anthropomorphite*, is of a different opinion from all the divines who

† *First Letter*, p. 11.

|| *Third Letter*, p. 42.

§ *Dr. South's Animad. and Tritheism charged.*

† *Fowler's 28 Prop. Bulli Defens. Fid. Nic. Cudworth's Intellect. System. Payne's Sermons.*

* *Sherlock's Vind. of the Trinity, and its Defence.*

†† *Braddock's Doctrine of the Fathers, &c. Part 1.*

*** *An Antidote against Arianism: By Erasmus Warren, Rector of Worlington in Suffolk, Anno 1712.*

who ever wrote upon the *Trinity*. He says,
“ There are three lives ; and that such a
“ notion will very much contribute to the
“ honour of God, the ease of good Chri-
“ stians, and the discouragement of heretics.
“ How can it comport (continues he) with
“ God’s infinite goodness, or consist with
“ his infinite wisdom, and so conduce to his
“ honour and glory, to make the main
“ article of the Christian faith so puzzling
“ and intricate, as that none of them yet could
“ understand it themselves, or explain it com-
“ petently to others ? Nay, which is far worse,
“ and so dishonourable to God, as not to be
“ endured : Were Christians obliged to be-
“ lieve the Trinity according to the common
“ notion, or standing model of it, in order
“ to their future bliss, they must then assent to
“ a thing impossible, to a rank contradiction,
“ and to a notorious lie, to obtain salvation ;
“ even that three modes are three distinct per-
“ sons, and so every one of them God most
“ truly.—

“ For the body of Christians to recom-
“ mend unintelligible things, and to impose
“ it on its members ; and induce people to
“ swallow them, to tell them that they are
“ profound mysteries, when they are perfect
“ nonsense,

“ nonsense, what can be more infamous and dis-
 “ paraging ?

He asserts, That all men had a wrong notion of
 the *Trinity* to this very day.

“ For Christians (says he) to enjoy the
 “ benefit of the gospel for seventeen hundred
 “ years ; to be baptized into a *Trinity*, and
 “ profess that they believed it as a prime and
 “ fundamental article ; and yet during all those
 “ centuries, to have no notion of it among the
 “ learned and wise, but what was light and
 “ empty, silly, impertinent and nonsensical ; to
 “ say no worse, (if searched to the bottom) is not
 “ this sad and dismal ?

But his notion of a *Trinity* runs thus :

“ Allow the divine essence to be an infinite
 “ eternal Spirit, quickened and actuated by
 “ three distinct *lives*, and the first naturally and
 “ from eternity springing up in it, and as na-
 “ turally and eternally begetting the second
 “ *life*, they *two* by a like prerogative power
 “ breathing or sending forth a *third* ; in which
 “ the prolific force and virtue of divine *life*
 “ was fully spent, and did fully terminate ; and
 “ the adorable *Trinity* is most perfectly and glo-
 “ riously constituted, and, I think, intelligibly
 “ enough.

Let

Let the reader judge, whether this notion is more intelligible than any of the rest.—He further observes, that

“ The three divine persons have each of them
“ an image in human figure, symbolically repre-
“ senting their adorable selves.

This he proves from several texts of scripture ; but sure he had little regard to, or had forgot the second injunction in the decalogue. — I remember the time, when a book not half so glaring and barefaced as this, was deemed worthy of a *flaming* sacrifice ; and I admire that no pious informer, out of the abundance of his zeal for the *Athanasian* fundamental of Christianity, has been moved by an internal impulse of religion or malice, to present and prosecute this pamphlet. No *scourge*, no *wholesome severities* for this audacious *Levite* ! He is one of the inferior clergy, a weak brother ; and these are motives sufficient to protect him from the resentment of other *priestly* delinquents.

The thirteenth observation is, That the apostles were strict followers of their own constitutions, or by-laws.

I must confess, that this observation might very naturally have fallen under the *tenth* ; but since I omitted to recite it in that place, what follows,

laws, I hope, may be allowed as an appendix to it.

If I should assert, That there is not any religion whatever, whose laws and canons have not been violated by the *inferior clergy*, I should incur the censure of *zealots* and *enthusiasts*: But I see no reason for loading such assertion with the calumny of *rash judgment*, since it is a truth daily observation confirms. I shall not descend to give particular instances of each kind, but hope it will suffice for the present to mention one of our own canons, and show how our *high-church* spiritual worthies, or *half-protestants*, do become delinquents: Which small sketch may give us an idea of the whole. —

Ex pede Herculem.

The 55th canon enjoins every *priest* to pray for the King upon the throne *nominatim*, in the prayer preceding the sermon. But though these conscience-dispensers have taken the oaths to King *George*, (and would dispense with a hundred more as big as *St. Pauls*, for a living half as large) yet what evasions and quibbles do they use! One says, *Pray ye*; another, we are *commanded to pray*, but does it not: Such a servant should be beaten with many stripes. A third, *Let us pray*, but banter his audience like an *orthodox juggler*; for he
does

does not pray for the King, though mentions his name. A fourth, with an hereditary *Corinthian* face, legitimately *high church*, regards not the injunction of the *canon*. Now may we not say to these *hypocrites*, what our *blessed* Saviour said to their brethren the *Scribes* and *Pharisees*, *Woe unto ye?*

P. S.

TO avoid the censure of each snarling *priest-ridden* cynic, who talks much of the church and religion, yet frequents not the one, or practises the other; I am obliged, in justification of myself, and to satisfy my friends and acquaintance, to declare, That I have not any design to strike at the priesthood. For I am thoroughly convinced, that there ought to be a regimen in the church, and its government by bishops is necessary and scriptural; but yet I will not presume to determine, whether they are such by a *divine* or *human* institution.

Good clergymen are (to me) like beautiful and strong pillars in an antique and stately edifice; but vicious priests are the emblems of corrupted rafters. As among the *apostles* there was

was one *false brother*, whom the *papists* acknowledge as the foundation of the *church*, viz. PETER; one traitor, as *Judas*; ambitious persons, as *James* and *John*, who prevailed with mother to solicit the most honourable places from *Christ*; This to sit on his right hand, That on his left: So likewise there were *some*, who were wholly spiritual, and had no ambitious, no worldly views before them. And though among the tribe of LEVI, there are *proud, persecuting, covetous, rebellious, perjured priests*; yet there are *some* [and oh! that they were a thousand times more in number, than what *Abraham* proposed to God for the preservation of *Sodom* and *Gomorrhah*] who are of a *humble* and *meek spirit*, *religious, loyal, charitable* men; men of *conscience* and *moderation*.

But after all, I greatly fear that the crying evils of the *inferior clergy* will never cease, till a stop be put to the ordination of *beardless boys* and *indigent souls*. These are the persons *who come before they are called*, and creep in at the window, when they should enter at the door of the temple. These are they whom necessity obliges, or prejudice persuades to act contrary to the laws of God and man, to humour their patrons, and support a *party*. These
are

are they of whom the *psalmist* speaks, they are corrupt and become abominable. Happy would it be for this nation, if the *tares* which are now growing, and those which are already run to seed, were rooted out !

As I am resolved not to be deluded by *priestcraft* ; so I could wish that every man would resume his REASON, and not regard any clergyman, of what title or denomination soever, merely because he is a clergyman ; but be guided in this particular by the words of St. *Ambrose*, and give a more than ordinary attention to them. *Nihil est in hoc sæculo excellentius sacerdotibus, sublimius episcopis, si nomen congruat actioni, & actio respondeat nomini ; si non, nomen inane, crimen immane.* Ambros. de Dignitat. Sacerdot.

REMARKS

Upon two late

PRESENTMENTS

OF THE

GRAND-JURY

OF THE

County of MIDDLESEX :

Wherein are shewn,

The FOLLY and INJUSTICE of Mens
persecuting one another for *Difference* of
Opinion in Matters of RELIGION : And
the ill *Consequences* wherewith that Prac-
tice must affect any STATE in which
it is encouraged.

First Printed in the YEAR 1729, under
the feigned Name of JOHN WICLIFFE,
as the Author.

REMARKS

Upon two laws

PRESENTMENTS

OF THE

GRAND-JURY

OF THE

County of Middlesex:

Wherein are shown,

The POLLY and INJUSTICE of Men
persecuting one another for Difference of
Opinion in Matters of Religion: And
that Congressmen who with the State
are sent and any STATE in which
it is encouraged.

The Grand Jury of the County of Middlesex
do hereby certify that the above is a true and
correct copy of the original as the same
is on file in the Clerk's Office of the County of Middlesex.

T O

*All such as to plague and
harrass the rest of mankind,
by what names or titles so-
ever dignified or distinguished :*

WHETHER they be most
reverend fathers in God lords
archbishops, right reverend fathers in
God lords bishops, or other inferior
priests or deacons ; grand-jurymen,
petit-jurymen, or other inferior mi-
nisters of justice ; colonels, lieutenant-
colonels, or other inferior dealers in
blood and slaughter : that is, to all per-
secutors upon either the ecclesiastical,
civil, or military establishment, chris-
tian or infidels, popish or protestant,
church-of-England-men or dissenters ;
These letters are most humbly dedicated.

N. B. All such of any of the aforesaid dignities or professions, who are desirous that people should lead quiet and peaceable lives in all godliness and honesty, are expressly excluded the honour of this dedication.

P R E-

T H E

P R E F A C E.

***T**H E S E letters were first intended to have been inserted distinctly in one of the weekly news-papers. But I have chose rather, without altering their form, to give them to the reader at one view. The design of them is certainly beneficial to mankind; viz. to root out that narrow and inhuman principle, which will not let people live at quiet, because they cannot bring themselves to think of religious things, in the same light as other men do. A principle, which, if it were thoroughly indulged, might, for ought I know, end in the destruction of all mankind but one, who, being thus left by himself, might make a shift to maintain the catholic unity, and live in the full possession of orthodoxy, without any disturbance from heretics or infidels;*

M 3

though

though even he, if he would do justice to his principles, the next time he differs from himself, i. e. from his former opinion in any matter of religion, ought to shoot himself through the head, or at least condemn himself to prison till he returns to his former sentiments : I say it must come to this, that but one man should be left in the world, till you can shew that there are any two men in the world, who do absolutely and precisely agree in all points of religion ; for if they agree in all the rest, yet if they differ in any one, they must go together by the ears, and decide the controversy by battle.

I think I shall not need to warn the reader, that nothing in the following papers is designed to propagate infidelity : for if there was any thing in them that looked that way, yet the express declaration in the first letter of my protestantism, may be sufficient to wipe off any such imputation. I do not write in behalf of infidelity ; but, I own, I contend for a liberty for other men to write in behalf of it, if they think fit.

I hope too that I shall be believed, when I say, that nothing here is intended as any
manner

manner of reflection on the gentlemen who composed the two grand-juries, whose presentments are the subject of the following letters. I never had any kind of dealings with any one of them, nor do I know the face of more than one of all the number : therefore, no reader can suspect me of pique or malice in any thing I have said. On the contrary, some of them I have credibly heard are men of worth and honour, and very capable of serving their country, in other capacities than that of a grand-jury. I only complain, that they have suffered themselves to be misled by a zeal, which, I think, and hope I have shewn, to be very prejudicial to the public : though I must confess, they are not without the excuse, if that were any, of having only followed precedents.

I am so far from intending to derogate from their characters, that their being gentlemen of worth and integrity, and known to be so, is the very thing that moved me to this undertaking : because the influence of such gentlemen's authority and example goes a great way, and therefore, in a case

of this nature, is very dangerous. And, I confess, it appeared very strange to me, that a grand-jury (who are the guardians of our liberties, and ought to be very jealous of every incroachment upon them) should lend their assistance towards taking away men's liberty in matters of conscience; which, when men have once lost, they seldom keep their liberties in any thing else long, nor is it any great matter whether they do or no. In which sense that assertion is true enough, that Incroachments upon religion tend to the subversion of the state.

I should the less have expected a thing of this nature from these gentlemen, because they were laymen: for this principle, of not permitting a fair enquiry into both sides of the question in matters of religion, naturally tends to render priests lords of the rest of the creation; a thing which I cannot suppose any of these gentlemen to drive at. Had they been an assembly of divines, I should not so much have wondered at it, nor perhaps have taken notice of it. Divines, partly from their

edu-

education, partly from the love of power inherent in all men, naturally take all opportunities of discouraging free enquiries, and therefore are not so much stared at when they do. For this reason I have not taken notice of a reverend divine, whom I heard not long ago in this town preaching to a very judicious auditory, upon Heb. x. 26. 27. and recommending the use of wholesome severities against infidels. To whom I shall only answer, that whenever they are made use of, I should not be sorry if the experiment were first tried upon himself. *Nec lex est justior ulla*——

Not being able therefore to find any partial or corrupt views, that could have drawn these gentlemen of the grand-jury into this proceeding, I resolve it all into their well-meant, but ill-guided zeal for the honour of God.

**THE
PRESENTMENT
OF THE**

**GRAND-JURY of the County
of MIDDLESEX; 1723.**

“ **W**E the grand-jury for the county
“ of *Middlesex*, have, with the
“ greatest sorrow and concern, ob-
“ served the many books and pamphlets that
“ are almost every week published against the
“ sacred articles of our holy religion, and all
“ discipline and order in the church; and the
“ manner in which this is carried on, seems to
“ us to have a direct tendency to propagate infi-
“ delity, and consequently to the corruption of
“ all morals.

“ We are justly sensible of the goodness of
“ the almighty, that has preserved us from

“ the plague, which has visited our neigh-
 “ bouring nation, and, for which great mer-
 “ cy, his majesty was graciously pleased to com-
 “ mand, by his proclamation, that thanks should
 “ be returned to heaven ; but how provoking
 “ must it be to the almighty, that his mercies
 “ and deliverances extended to this nation, and
 “ our thanksgiving that was publicly com-
 “ manded for it, should be attended with such
 “ flagrant impieties !

“ We know of nothing that can be of
 “ greater service to his majesty, and the pro-
 “ testant succession, (which is happily esta-
 “ blished among us, for the defence of the
 “ christian religion) than the suppression of
 “ blasphemy and profaneness, which has a
 “ direct tendency to subvert the very founda-
 “ tion on which his majesty’s government is
 “ fixed.

“ So restless have these zealots for infidelity
 “ been in their diabolical attempts against religi-
 “ on, that they have,

“ First, Openly blasphemed and denied the
 “ doctrine of the ever-blessed trinity, endea-
 “ vouring by specious pretences to revive the
 “ *Arian* heresy, which was never introduced
 “ into any nation, but the vengeance of heaven
 “ pursued it.

“ Secondly,

“ Secondly, They affirm an absolute fate,
“ and deny the providence and government of
“ the almighty in the world.

“ Thirdly, They have endeavoured to sub-
“ vert all order and discipline of the church, and
“ by vile and unjust reflections on the clergy,
“ they strive to bring contempt on all religion,
“ that by the libertinism of their opinions, they
“ may encourage and draw others into the im-
“ moralities of their practice.

“ Fourthly, That a general libertinism may
“ the more effectually be established, the uni-
“ versities are decried, and all instructions of
“ youth, in the principles of the christian religi-
“ on, are exploded with the greatest malice and
“ falsity.

“ Fifthly. The more effectually to carry on
“ these works of darkness, studied artifices, and
“ invented colours, have been made use of to
“ run down religion and virtue, as prejudicial to
“ society, and detrimental to the state; and to
“ recommend luxury, avarice, pride, and all
“ kind of vices, as being necessary to public
“ welfare, and not tending to the destruction of
“ the constitution: nay, the very stewards them-
“ selves have had strained apologies, and forced
“ encomiums, made in their favour, and pro-
“ duced

“duced in print, with design, we conceive, to
 “debauch the nation.

“These principles having a direct tendency to
 “the subversion of all religion and civil govern-
 “ment, our duty to the almighty, our love to
 “our country, and regard to our oaths, oblige us
 “to present.

“The publishers of a book, entituled, *The
 fable of the bees, or private vices, public be-
 nefits*, second edition, 1723. And also,

“The publishers of a weekly paper, called
 “*The British Journal*, Numb. 26, 35, 36,
 and 39.

*The PRESENTMENT of the grand-
 jury for the county of Middlesex, the
 28th of November, in the present
 year 1728.*

“**W**E the grand-jury of the county
 “of *Middlesex*, sworn to examine
 “for our sovereign lord the king, and the
 “body of this county, considering, that the
 “welfare of religion, and the state, are the
 “same, and their interests so closely united,
 “that any incroachments made upon the one,
 “have

“ have alway *threatned*, and often *subverted* the
“ other.

“ And that the wisdom and happiness of our
“ constitution are such, that our *holy religion*
“ is established, and guarded by it, equally
“ with the *prerogatives* of the crown, and the
“ *liberties* and *properties* of the subject; and
“ that any attempt against it, is a *breach* and
“ *violation* of the laws.

“ Therefore, according to the *duty* we owe
“ to God, and the *loyalty* we bear to his ma-
“ jesty, we do with the greatest concern reflect
“ upon that *deluge* of *impiety* and *licentiousness*
“ which hath within these few years broke in
“ upon this *church* and *kingdom*.

“ We are not only to complain of the revival
“ of old *heresies*, levelled at particular *articles* of
“ our *faith*, under several names and distinctions;
“ but it is with unspeakable grief that we observe
“ *schemes* to be formed, and *attempts* carried on,
“ to extirpate christianity itself; and such mea-
“ sures have been taken to advance *infidelity* and
“ *irreligion*, that they seem to have been concerted,
“ and to have been the result of *united counsels*,
“ *endeavours* and *contributions*.

“ The *doctrine* of the ever-blessed trinity has
“ been exploded, the *authority* of the *holy*
“ scrip-

“ *scriptures denied, and a freedom of thinking*
 “ *and acting whatever men please, (if done in*
 “ *sincerity, as it is called) is substituted instead*
 “ *of the principles of the gospel.*

“ *Atheistical books are published for the sub-*
 “ *verting our faith, and lewd ones for the de-*
 “ *struction of our manners. In the one the*
 “ *miracles of our blessed saviour are ridiculed, and*
 “ *in the other, those vices which have been*
 “ *branded as infamous in all ages, are now re-*
 “ *commended as public benefits; and the di-*
 “ *vulgers of these wicked blasphemies and er-*
 “ *rors, have proceeded without any caution or*
 “ *disguise, notwithstanding the care the legisla-*
 “ *ture took in passing the act of indulgence,*
 “ *expressly to exclude them from the benefit of*
 “ *it.*

“ *It is this infidelity, and these licentious*
 “ *principles, that are the source of those flagrant*
 “ *enormities and unnatural vices, not fit to be na-*
 “ *med among christians, of which we have so*
 “ *great reason to complain.*

“ *The dishonour that the excessive growth of*
 “ *heresy, infidelity and profaneness hath brought on*
 “ *our church and nation, is too great to be dis-*
 “ *regarded, and too manifest to be dissembled.*
 “ *Our ecclesiastical and civil constitution must*
 “ *needs*

“ needs undergo reproach, as if we either wanted
“ laws to punish such enormities, or zeal to turn
“ the edge of those laws upon the daring offen-
“ ders.

“ We forbear to wound the ears of this ho-
“ nourable court, by a particular mention of
“ those many *blasphemous passages* which have
“ been published in books of late.

“ Nevertheless, in discharge of the trust re-
“ posed in us, and of our duty to God, his ma-
“ jesty, and our fellow-subjects, and as much as
“ in us lies, and in hopes of the assistance of
“ this honourable court, to stop this torrent of
“ infidelity and profaneness, which may other-
“ wise draw down the *vengeance of heaven* upon
“ our church and nation :

“ We the grand-jury do most humbly pre-
“ sent the author, printers and publishers of a
“ book, entitled, *The fable of the bees, or pri-
“ vate vices, public benefits*, with an essay on
“ *charity and charity-schools*, and a search into
“ the nature of society, the fifth edition; to
“ which is added, a vindication of the book from
“ the aspersions contained in a presentment of
“ the grand-jury of *Middlesex, London*, printed
“ for *J. Tonson*, at *Shakespear's-Head*, over-
“ against *Catherine-street*, in the Strand, 1728.

“ And

“ And we beg leave humbly to observe, that
 “ this infamous and scandalous book, entituled,
 “ *The fable of the bees*, &c. was presented by
 “ the grand-jury of this county, to this ho-
 “ nourable court, in the year 1723; yet not-
 “ withstanding the said presentment, and in con-
 “ tempt thereof, an edition of this book has
 “ been published; together with the present-
 “ ment of the grand-jury, with scandalous and
 “ infamous reflections thereon, in the present
 “ year 1728.

“ We present also the author, printers and
 “ publishers of five blasphemous, impious, and
 “ scandalous pamphlets, entituled, *A discourse*
 “ *on the miracles of our Saviour, in view of*
 “ *the present controversy, between infidels and*
 “ *apostates*, the fourth edition, by *Thomas*
 “ *Woolston*, sometime fellow of *Sidney-college*
 “ *in Cambridge*. *London*, printed for the au-
 “ thor, sold by him next door to the *Star*
 “ *in Aldermanbury*, and by the booksellers of
 “ *London and Westminster*, 1728.

“ The second discourse, with the like title, the
 “ second edition, printed 1727.

“ The third, the second edition, printed
 “ 1728.

“ The fourth, the second edition, printed
 “ 1728.

“ The

“ The fifth, printed 1728.

“ In the title-page of every the said five
“ blasphemous pamphlets, it is inserted, that
“ the same are printed for *Thomas Woolston*, the
“ author thereof.”



RE-

CONTENTS FOR LAW STUDENTS.
The first printed page of the book is
in the title-page of every the book the
alphabetic pamphlets, and is intended, that
the book are printed for the use of the
author thereof.



REMARKS, &c.

S I R,

THERE have been so many excellent things said by *Chillingworth*, *Tillotson*, *Locke*, *Hoadly*, *Chubb*, and other fine writers, against persecuting one another for a difference of opinion in religious matters, that one would think all questions upon that head should by this time have fallen asleep, and have continued undisturbed. And I have seen a book written about 1700 years ago, and now almost in every body's hands, which so plainly condemns that practice, that if none of those authors had ever bestirred themselves, yet one would hardly imagine men could be guilty of such a practice, or at least openly maintain, avow, and defend it at the same time that they pretend an esteem and reverence for the book I mention, and profess to believe that their actions must one day be judged by it. And to mention no more, there

is

is a book more ancient than the New Testament itself, which bears the same testimony, and strictly forbids one man to hurt another upon the account of the difference of their sentiments in religion, or indeed in any thing else; I mean, the book of nature, reason, and conscience.

It shocks me to think, that after all this, there should be any men so deaf to religion and common sense, so regardless of the natural rights of mankind, as to attempt to break in upon that liberty which every man ought freely to enjoy, of thinking for himself, and of publishing such his thoughts to the world, in all instances where such publication is not prejudicial to society.

I was led into these reflections by a paper which I met with the other day, entitled, *The presentment of the Grand-jury of the county of Middlesex, to his Majesty's court of King's Bench at Westminster, against the Infidels and Sodomites, and impious books, delivered into the said court the 28th of November 1728.* There, was annexed to it, *The presentment of the Grand Jury of the county of Middlesex, to his Majesty's court of King's-Bench, in the year 1723.* It is this last presentment (the first in point of time) which I beg leave at present to consider.

Their

Their first paragraph runs thus : “ We the
 “ Grand Jury of the County of *Middlesex*, have
 “ with the greatest sorrow and concern ob-
 “ served the many books and pamphlets that
 “ are almost every week published against the
 “ sacred articles of our holy religion, and all
 “ discipline and order in the church ; and
 “ the manner in which this is carried on, seems
 “ to us to have a direct tendency to propagate
 “ infidelity, and consequently to the corrup-
 “ tion of all morals.” — I too have observed
 with sorrow and concern the many books and
 pamphlets that have been published against our
 holy religion, that is, I am sorry that any men
 should be so much mistaken as to conceive of
 that religion as false, which to me appears to
 be most true. And I must agree with these
 gentlemen, that all books and pamphlets pub-
 lished against our most holy religion, have a
 direct tendency to propagate infidelity : Me-
 thinks the consequence is pretty natural, if they
 mean by infidelity, as I suppose they do, a
 disbelief of the Christian religion. But I can
 by no means agree with them when they add,
 and consequently to the corruption of all mo-
 rals : And for this plain reason, because, though
 a man should disbelieve the Christian religion, it
 would not follow that he would commit murder,
 or have any desire to do it.

Their

Their next paragraph runs thus : “ We are
 “ justly sensible of the goodness of the Al-
 “ mighty, that has preserved us from the plague.
 “ — But how provoking must it be to the
 “ Almighty, that his mercies and deliverances
 “ extended to this nation, should be attended
 “ with such flagrant impieties !” The good-
 ness of God in preserving us from the plague,
 can never be enough admired : But I am far
 from thinking it a flagrant impiety, or at all pro-
 voking to Almighty God, for any man who does
 not believe the Christian religion, to tell his
 neighbours so, either in conversation or in print,
 no, not even if he should add any reasons for his
 disbelief.

They go on ; “ We know of nothing that
 “ can be of greater service to his Majesty and
 “ the protestant succession, (which is happily
 “ established among us for the defence of the
 “ Christian religion) than the suppression of
 “ blasphemy and profaneness, which has a di-
 “ rect tendency to subvert the very founda-
 “ tion on which his Majesty’s government is
 “ fixed.” That the establishment of the pro-
 testant succession among us was a great hap-
 piness, I readily agree : I think the greatest
 that ever *England* felt. And that it was esta-
 blished for the defence of the Christian reli-
 gion, is as true : But that it was therefore esta-
 blished in order to subvert all other religions
 by

by force, or in any other manner than by reason or persuasion, is not so clear. It is one thing to defend the Christian religion, another to knock every man on the head who is of a different. To my thinking, he defends the Christian religion, who takes care that no force shall be used to hinder any man from professing it; and not only so, but protects and encourages all men in writing for it, in all sober endeavours to maintain and propagate it, and takes care that they shall have all the conveniencies they can desire of serving God according to it. This I call defending the Christian religion. And I am mistaken if this may not be done without hurting any one man for not being of this religion: Therefore, if by the blasphemy and profaneness in this paragraph, these gentlemen mean the infidelity before-mentioned, or disbelief of the Christian religion, and the publication of such disbelief; and if by suppression in this paragraph, they mean a suppression by force; then I do say, that the suppression of blasphemy and profaneness (meaning by suppression, blasphemy and profaneness as aforesaid) is so far from being of service to his Majesty, and the protestant succession, that I think nothing can be more contradictory to the design of it.

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The

The protestant succession was established among us by the good Providence of God, for the protection of our religious and civil rights and liberties. Religious liberty, or liberty with regard to religion, seems to consist in nothing else but thinking about religion in what way we judge proper, and the openly avowing and expressing such thoughts, and worshipping God, as we judge proper. And it is a right which every man ought to enjoy (and which therefore the protestant succession was designed to protect) to exercise this liberty in all instances not hurtful to any body else. Civil liberty is a liberty to do what we judge proper: This therefore is likewise our right, with the same restriction as before, that we do not hurt any body else by it.

To explain both these by an instance or two. If any man think that after the words of consecration, the bread and wine is, or is not transubstantiated into the very body and blood of Christ, he has a liberty (which I call a religious liberty, or a liberty with regard to religion) to think so. And farther, he has a liberty to receive the sacrament according to the way of the church of *England*, or according to the way of the church of *Rome*, or not at all, but he may serve God without either bread

bread or wine ; and it is his right to be protected in the exercise of this liberty, provided that in so doing he hurt no man. So for civil liberties : I have a liberty to build a house, or not to build it ; and it is my right to be protected in the use of this liberty, with this restriction as before, that in using it I hurt no man.

Before I leave this paragraph, I cannot but observe how they have drawn in by head and shoulders, the mention of the foundation of his Majesty's government. For the life of me, I cannot find how any man's believing or not believing the Christian religion, makes the foundation of his Majesty's government (I suppose they mean his title to the crown) a bit the better or the worse. I take it, his present Majesty reigns over us by a better title than any one prince in the world has to reign over his subjects : For he was called in by the united consent and desire of all orders and degrees of men, for the protection, as I observed before, of our religious and civil rights and liberties, which, before the late happy revolution, we had no security that we should enjoy an hour : And it being one of those liberties, that every man should serve God his own way (not prejudicial to society) and he

N 2

having

having a right to exercise this liberty, I can by no means understand how his using it can at all alter the King's title to the crown, although it should carry him even to a disbelief of the Christian religion.

I forbear to go any farther in examining this presentment. The books mentioned in it, and presented, viz. *The fable of the bees*, and the *British Journal*, N^o 26, 35, 36 and 39, I never read, and therefore shall not concern myself about them at present. They that have a mind may read them themselves, and judge for themselves.—But I chuse to say thus much, that I might, if possible, in some measure, assuage that unchristian, inhuman spirit of persecution, which I hoped was well nigh extinguished in the *English* world, but to my sorrow I see is not. I am myself a Christian, and a protestant, and not only so, but of the church of *England* too. But with all this, I am a man; and as such related to all other men. *Homo sum, humanum nihil à me alienum puto.* I never will hurt the hair of any one's head, for his differing with me in opinion, or from offering me any reasons, publicly or privately, for his so doing. It would be making this world too happy, if all were to act by this rule, and too much like that place, where, to use the words of the excellent
Archbishop

Archbishop Tillotson, *All disputes shall be made an end of, not by canons or decrees, but by that charity which never faileth.*

I am, &c.

S I R,

I Lately sent you some remarks on a presentment made by the Grand-Jury of *Middlesex* to the Court of *King's-Bench*, in the year 1723. As I had not time then to go through that presentment, so I take this opportunity to send you my thoughts upon the latter part of it, which I then left untouched.

That I did not stop short then, because there was nothing left which deserved animadversion, you will see by their very next paragraph, which is as follows: “ So restless have these
“ zealots for infidelity been in their diabolical
“ attempts against religion, that they have,
“ *first*, openly blasphemed and denied the doctrine of the ever-blessed Trinity, endeavour-
“ ing by specious pretences to revive the *Arian*
“ heresy, which was never introduced into
“ any nation, but the vengeance of heaven
“ pursued it.” I shall not take notice here of the absurd charge which these gentlemen bring

N 3

against

against these zealots for infidelity, as they are pleased to call them; which is, that among other attempts [to propagate infidelity] they have endeavoured to revive the *Arian* heresy, *i. e.* among other attempts to propagate infidelity, they have endeavoured to make men believe in Jesus Christ; unless you will suppose that *Arians* do not believe in Christ, which is absurd to the highest degree: For no man ever thought the *Arians* to be infidels, how much soever they may deserve the name of heretics. But thus it is, do but call men ill names, and you do the business: Infidels or *Arians*, it is all one: If they don't believe as we do, they had as good not believe at all.

Nor shall I trouble myself with enquiring whether any of the gentlemen of this jury, or the sheriffs who returned them, know what the *Arian* heresy was, or wherein it differs from the truth. It is possible these gentlemen, or some of them, or whoever drew the presentment for them, are so well read in ecclesiastical history, as to be able to state *Arius's* doctrine, and confute it; which, if they could, would be a much better way of driving it out of the world, than by complaining of it to the judges, who, I believe, never met with any account of it in *Plowden*, or my Lord *Coke's* writings. Nor will

will I suppose that this same Jury were either so ignorant as not to understand what *Arianism* is, the revival of which gives them so much offence, or so dishonest as to present and complain of a thing which, for ought they knew, might be the truth. But it is shocking to hear them cry out that the *Arian* heresy was never introduced into any nation, but the vengeance of heaven pursued it. I defy them to shew one instance of this: For supposing a nation had embraced the *Arian* heresy, and while continuing in it, had been overtaken by famine, sword, or other catastrophe, are they sure it was the vengeance of God that inflicted it? Are then all the unhappy events of war, or miseries of poverty, so many certain marks of God's anger? And shall not God deal out his dispensations to a nation, but these presumptuous Grand-Jury men shall pretend to fathom his purposes therein? Was it the vengeance of God which made the people of *France* to fall before our victorious King *Henry V.* and the same vengeance of God which drove us out again under his pious son and successor *Henry VI.*

Or suppose the vengeance of God to have fallen upon an *Arian* nation, was it certainly upon the account of that heresy? Are they

sure that was the crime which drew down God's anger? Were there no murders, adulteries, perjuries, or persecutions in those times? Or were there any marks in the vengeance inflicted, whereby to distinguish the cause for which it was sent? If not, why do these presumptuous men take upon them to say for what cause God Almighty thought fit to chastise a people? As if they were privy-counsellors to God, and had assisted at the going forth of the decree.

I have often thought how ridiculous it must appear to any superior being, who may be supposed to observe the behaviour of men, to see with what foolish malice and ill-judged zeal, they throw God's judgments at one another, utterly ignorant of God's purposes, and yet saucily interpreting his actions? A humour which you may see handsomely exposed in some of *Cato's* letters, particularly in the first of the third volume.

I suppose the disciples were in this mood, and fancied themselves a Grand-Jury, when they called for vengeance from heaven upon the *Samaritans*. But our Saviour rebuked them, and said, *Ye know not what manner of spirit ye are of, for the son of man came not to destroy men's lives, but to save them.* Read Archbishop *Til-
latson's*

lotson's incomparable discourse on that text, preached upon the 5th of *November*, before the house of *commons*.

Another of their paragraphs runs thus:
 " They [these zealots for infidelity] have endeavoured to subvert all order and discipline of the church; and by vile and unjust reflections on the clergy, they strive to bring contempt on all religion, that by the libertinism of their opinions, they may encourage and draw others into the immoralities of their practice." An absurd charge too, this against infidels, that they endeavour to subvert all order and discipline in the church, when every body knows an infidel is one that would have no church at all. But then, by vile and unjust reflections on the clergy, they strive to bring contempt on all religion.

To cast vile and unjust reflections on any set of men, is a barbarous and inhuman practice: But how that tends to bring contempt on all religion, I mean among thinking men, I cannot see. Suppose it had been true in fact, that there never had been an honest clergyman this hundred years, or were not at this time in *England*, is religion ever the worse for that? whether by religion you mean the Christian

religion, or the religion of nature. — But here lies the thing; you may cast vile and unjust reflections upon the physicians, lawyers, or merchants as long as you will; but if you once come to touch the clergy, religion is at stake: Whereas the truth is, religion has nothing to do with the characters of the clergy. Therefore, reflections upon the clergy, just or unjust, though they may hurt the clergy, cannot bring contempt on religion, but among such people as think the clergy to be the makers of our religion, the authors and finishers of our faith; a character sure which they dare not aspire to.

One paragraph more, and I have done:
“ That a general libertinism may the more
“ effectually be established, the universities are
“ decried, and all instructions of youth in the
“ principles of the Christian religion are ex-
“ ploded.” The universities have, like other places, a mixture of good and bad: And why should any man be blamed for decrying what is blame-worthy in them, the laziness, pride, and drunkenness of many of their members, and above all, their bitter and unchristian persecuting zeal against all who dissent from them? notwithstanding the universities, and the principles of religion are thus prettily linked together

ther in one sentence, I am of opinion that Christianity may be learned out of a college. And I will venture to assert (withal desiring any body that knows the universities better than I do, to set me right if I am mistaken) that however proper places they may be for the teaching other excellencies, yet there is one principle of religion, which you may sooner learn in any other place in *England*; and that is, that moderation and temper, meekness and charity, which is the characteristic of the Christian religion; and without which all the religion in the world is not worth a brass-farthing.

I am, &c.

S I R,

I Sent you, in two letters, some remarks upon a presentment made to the court of *King's Bench*, by the Grand Jury of the County of *Middlesex*, in the year 1723. I should have hardly given myself that trouble, but have suffered it to lie under that neglect which the court of *King's Bench*, and all other good men seem to have had of it, were it not that we see it now revived, and almost in so many words repeated by a presentment made by the

N 6

Grand.

Grand-Jury of the county of *Middlesex*, the last day of *Michaelmas* term last. Some observations upon which I take this opportunity of sending you.

“ We the Grand-Jury of the county of
 “ *Middlesex*, considering that the welfare of
 “ religion, and the state, are the same, and
 “ their interests so closely united, that any in-
 “ croachments made upon the one, have al-
 “ ways threatened, and often subverted the o-
 “ ther.” Supposing them by *religion* in this
 paragraph, to mean the Christian religion;
 then, I think, nothing can be more false than
 what they assert. The welfare of religion,
 and the state, are so far from being closely
 united, that supposing the religion to be chan-
 ged no imaginable reason can be given why
 the state should not continue in the same
 strength and vigour. King, lords and com-
 mons may still go on: The *Exchange* and *West-*
minster-Hall be as much frequented: Trade
 may flourish, and justice be duly administred,
 notwithstanding the change of religion. On
 the other hand, if the state be any ways al-
 tered, what hinders but the religion of the
 country may still continue the same? Should
 either the house of *lords* or *commons* be laid
 aside (either of which would make an altera-
 tion

tion in the state, with a witness) would it follow, that therefore the nation would become Jews or infidels? How absurd then is it, thus to blend the interests of religion and the state, *i. e.* the interests of this world, and the next, which have really nothing to do with one another (farther than as I shall observe hereafter) the one resting in the minds and consciences of men, the other in the outward peace and affluence of the public.

I say not this as if I desired any alteration of the religion, or of the state of this nation: On the contrary, I verily believe no nation under heaven enjoys so pure a religion, no nation so good a model of civil government, as we do at this day. But I say it, because I would not have people think, that if the Christian religion were in ten times the danger it is, from the writings of infidels, this is the proper way of defending it. I say it again, presentments by a Grand-Jury are the worst way in the world, except dragoons, of defending the Christian religion against the writings of infidels. Indeed, if infidels attack your religion by force, you must defend it by force: presentments, dragoons, or any thing that comes next to hand. But so long as they keep themselves to writing, it is quite inconsistent

sistent with the spirit of the gospel to use force, though in the defence of it. Turn them over to Dr. *Bentley*, Bishop *Gastrell*, Dr. *Clarke*, and others, whose strength of reasoning in behalf of Christianity, they will find it a hard task to answer to their own satisfaction, much more to the satisfaction of others. — But what if this will not do the business, and men will continue infidels in spite of all the learning and arguments of our divines, and others who have wrote in defence of Christianity, will not a Grand-Jury, or a regiment of soldiers then come in seasonably enough? I answer, No; and that for these two plain reasons: 1st, Because such a proceeding is directly opposite to the whole tenor of the gospel, which I would endeavour to make out from the New Testament, if I did not think any body would be affronted at my offering to prove a thing so plain, which he that runs may read. 2dly, Because when you have done all, all your Grand-Juries, or Petit-Juries, or Soldiers, never did, nor ever can make one Christian. They may make a man dissemble, and say he is a Christian when he is not, and so may help to send him to the devil for his hypocrisy; but they cannot make him a Christian, *i. e.* they cannot make him believe in his heart, however he
may.

may confess with his tongue, that Jesus is the Christ.

To suppose the practice of punishing men for not professing the Christian religion, or for professing the contrary, to be pleasing in the eyes of our saviour, we must suppose him to have spoken thus to his apostles.—*Go ye and teach all nations: preach up the duties which I have commanded you, and which you have seen me practise, meekness, charity, and mutual forbearance of one another. And to convince men the better, lo I give you the power of working miracles, whereby the divinity of your mission may be evident to the senses as well as reason of mankind. Behold I send you forth as sheep among wolves: be ye therefore wise as serpents, and harmless as doves. But mark me; I would not have you keep to this behaviour too long. What I direct now is only for twenty or thirty, or an hundred or two hundred years, according as you succeed in bringing over the powers of the world to your side: as soon as that is done, you must be quite other sort of men. Do not suffer any body to say a word against my religion: or if he do and offer to bring never so plausible reasons for his infidelity, take care he be dispatched, or soundly chastised some way or other: by sword or famine, poison or presentment.—I presume every reader will agree*

agree with me, that such sentiments of our Saviour as these, are blasphemous and shocking to the highest degree. But whether they are not the sentiments of all such Christians, as persecute others for their infidelity, I leave to be considered.

I am, &c.

S I R,

I Go on with my observations on the presentment made to the court of *King's-Bench*, by the grand-jury of *Middlesex* last *Michaelmas* Term, 1728. I think I have said enough in my last to shew that the welfare of religion, (meaning the Christian religion) and the state (meaning the present, or any other form of civil government) are not the same, but separate and distinct one from the other, as much as the interests of this world differ from those of the next, and that each may subsist in health and vigour, though you suppose the other altered.— And herein consists the true notion of the independency of the church on the state; which some, I fear, wilfully mistaking, have contended that the clergy (whom alone they call the church, when indeed they are not the thousandth part of it)

it) ought to be exempt from the state, *i. e.* from the cognisance of the civil magistrate; and that they only, of all the king's subjects, should have authority to commit murder, adultery, or any other crimes, without being called to account for it, by any but those of their own order. A claim which the company of merchant-taylors might as well set up! whereas all the independency of the church on the state, which I conceive reasonable (and I submit what I say to every body's judgment) is only this, that whatever religion takes place, the state ought not to be any ways molested; and whatever form of government takes place, religion ought not to be disturbed, but left to work its own way upon the minds and consciences of men. We chuse such a religion, because we think it will carry us to heaven; and such a form of government, because we think that most conducive to the safety and happiness of the public: which are very different considerations, and quite *independent* of each other.

How little foundation then is there to assert, that any incroachments made upon the one, (upon religion, in our country the christian religion) have always threatned, and often subverted the other, *i. e.* the state; I mean, how little foundation is there to assert, that,
in

in reason, this ought to be expected? for I will agree with these gentlemen, that in fact, the case has been so. Incroachments made upon the religion of the country, have often (I will not say always) threatned, and even subverted the state: but then, let us enquire a little how this comes about.—First of all, men may have designed, at the same time, to ruin both religion and the state: but then, the ruin of religion, is not therefore the ruin of the other:—Or where men design the ruin of religion, and execute that design by force, this is a direct attempt upon the state, because of the force used. But it does not therefore follow, that this design against religion, if it had been carried on only by writing and argument, would at all have hurt the state. Again, thirdly, (and which is a very likely means of hurting the state) if some have attempted, though only by writing and argument, to change the religion, others not content with writing and arguing on its side, (the only proper means of defending it in such case) have drawn the state into the quarrel; and rather than see their religion lose any ground, have hazarded the state in the defence of it. But in this case, who is to bear the blame of the ruin of the state? they who do not meddle at all with it, but only argue

argue against the religion of the country, or they who use force in the defence of that religion, and so embroil the state in a question in which it ought to be no way concerned. St. *Paul* made incroachments upon the religion of the *Ephesians*, and a great uproar ensued thereon, *Acts* xix. which, for ought I know, had it not been for the prudence of the Town-clerk, might have subverted the state. But who was to blame for that? St. *Paul* and his companions who preached the gospel, or *Demetrius* and the craftsmen, who, not content with opposing argument to argument, were for using rougher methods with the Christians.

If infidels endeavour to propagate their infidelity by force, those endeavours must, to be sure, affect the state; and in such case, I should thank a grand-jury who would take care, *ne quid detrimenti respublica capiat*. But so long as infidels keep themselves to writing only, and argument, if the state suffers any thing in the dispute, it must be by the folly and wickedness of those who make the state a party, by using force. They who first use force on either side the question, are the enemies of the state; and as such the state ought to have a watchful eye over them.—I do not know what opinion the gentlemen of this jury

jury may have of the goodness of the cause of Christianity : (it seems as if they mistrusted it a little, by calling in a foreign aid : for such I call all force, whether civil or military.) But for my part, I have so good a one, that let the doctors of infidelity produce never so many volumes, let them draw out their whole train of artillery, I think we have no reason to fear them. When reason and argument are left fairly to combat against reason and argument, victory will incline to the side of truth.

I am, &c.

S I R,

YOU will give me leave to trouble you with another letter on the presentment made by the grand-jury of *Middlesex* last *Michaelmas* Term. — They go on, “ And “ that the wisdom and happiness of our “ constitution are such, that our holy religion is established and guarded by it equally “ with the prerogatives of the crown, and the “ liberties and properties of the subjects.” I do agree, that the wisdom and happiness of our constitution are such, that our holy religion is established and guarded by it in the strongest

strongest manner. But from what is it guarded? from the reasonings and writings of its adversaries? God forbid! I hope that day will never come, when it shall be unlawful for any *Briton* to make an enquiry into the foundation and reasonableness of every religion in the world, to chuse that which he thinks most pleasing to God, and to defend his choice by all the *arguments* he can think of. If ever that liberty is taken away, the next step must be, that as we are debarred from chusing any religion, but what our governors think proper; so must we be debarred from chusing any particular sect in that religion; and then welcome all the horrors and darkness of popery; welcome superstition and tyranny. Had King *William*, the glorious and immortal *William*, that enemy of tyranny and tyrants, and the subduer of all oppression, foreseen this catastrophe, he might have spared the many fatigues he underwent for the service of mankind, and we the great expence of blood and treasure, which we were at to maintain him on the throne. Was it only to purchase a short lived liberty that should last for forty or fifty years, that we might then relapse again into our old state of blind submission to the dictates of priests? have you so mean an opinion,

opinion, gentlemen, of our great deliverer, as to think his beneficent designs were calculated only for his own times? did not his cares extend to latest posterity? when in his last hours he demanded of those about him, *what can I do more for England?* nothing, good prince, but to wish that that universal charity and indulgence, which till thy time *England* never knew, may continue to the end of all time. That thy successors, animated by the example which thou, and only thou of all the kings of *England* hast set them, may use that power which God has put into their hands, for preventing, or at least punishing all injuries which one man may do to another; but never for the forcing any man's conscience in matters of religion. For God's sake, is it necessary, in order to the establishing and guarding of our holy religion, that we should deal about blows upon all those who are of a different? was it first propagated by this means, or will this ever be the proper means of defending it?—I desire gentlemen you would consider the conduct of that great and good prince I mentioned just now, upon a very solemn occasion, at his taking the coronation oath. (I have not the book by me, and so may mistake in some particulars.) He was
then

then going to swear, that he would defend and maintain the established church of *Scotland*; but he desired all about him to take notice, that he never designed by this to become a persecutor: He would maintain and defend that Church, but he would hurt no man for dissenting from it. And by the same rule, if by the wisdom and happiness of our constitution, our holy religion is established and guarded; (as I acknowledge it is, and rejoice that it is, and hope it ever will be so;) yet I can by no means think our wise and happy constitution is therefore to become a persecutor, and to father the indiscreet and unchristian zeal of those who are for answering argument by blows. I shall conclude this paper with a very fine copy of verses of *Mr. Walsh's*. He was translating that celebrated ode, the third ode of the third book of *Horace*; when instead of the long speech which *Juno* there makes, he introduces *King William* sailing to *England*, upon that God-like design of restoring our liberties.

*Firm on the rolling deck he stood,
Unmoved, beheld the breaking flood,
With black'ning storms combin'd:*

Virtue

288 *A CORDIAL for LOW SPIRITS.*

*Virtue, he cry'd, will force its way,
The wind may for a while delay,
Not alter our design.*

*The men whom selfish hopes inflame,
Or vanity allures to fame,
May be to fear betray'd :
But here a church for succour flies,
Insulted law expiring lies,
And loudly calls for aid.*

*Yes, Britons, yes, with ardent zeal,
I come the wounded heart to heal,
The wounded hand to bind :
See tools of arbitrary sway,
And priests, like locusts, scout away,
Before the western wind.*

*Law shall again her force resume,
Religion clear'd from clouds of Rome,
Wish brighter rays advance.
The British fleet shall rule the deep,
The British youth, as rous'd from sleep,
Strike terror into France.*

*Nor shall these promises of fate
Be limited to my short date,
When I from cares withdraw :*

Still

A CORDIAL for LOW SPIRITS. 289

*Still shall the British sceptre stand,
Still flourish in a female hand,
And to mankind give awe.*

*But know these promises are given,
These great rewards imperial heaven,
Does on these terms decree;
That strictly punishing mens faults,
You let their consciences and thoughts
Rest absolutely free.*

*Let no false politicks confine,
In narrow bounds, your vast design,
To make mankind unite:
Nor think it a sufficient cause,
To punish men by penal laws,
For not believing right.*

*Rome, whose blind zeal destroys mankind;
Rome's sons shall your compassion find,
Who ne'er compassion knew:
By nobler actions theirs condemn;
For what has been reproach'd in them,
Can ne'er be prais'd in you.*

I am, &c.

O

S I R

S I R,

ANOTHER paragraph runs thus: "the doctrine of the ever-blessed trinity has been exploded, the authority of the holy scriptures denied, and a freedom of thinking and acting whatever men please, (if done in sincerity, as it is called) is substituted instead of the principles of the gospel." I believe I should have understood this little paragraph, if it had not been for those four words *as it is called*. I think, I know what sincerity is, but what sincerity as it is called, is, I cannot so easily guess, sincerity, as it is called, may be any thing: it may not be sincerity, but hypocrisy. Therefore, I will take the liberty to leave out those four words, (which seem to me mightily to disturb the sense) and cannot help saying, that a freedom of thinking and acting whatever men please, if done in sincerity, is not contrary to any principle of the gospel that I know of, but perfectly agreeable to it. On the other hand, whatever any man does, not in sincerity, I fear will find but poor acceptance at God's hand: so that to think and act with sincerity, is not only not inconsistent with the gospel, but is indeed the whole duty of man; the one thing necessary, that which gives grace and acceptance to every thing a man does.

Put

Put sincerity to any action, it immediately renders that action pleasing in God's sight: take away the sincerity and the action becomes odious to him. The gentlemen who made this presentment, (supposing it to be an absurd, unjust presentment if they did it in sincerity, acted commendably: if they did it not in sincerity, I leave them to bestow a name upon it and to consider what they will answer, when they come to be presented for it before an unerring tribunal. So that, methinks, they should have taken care how they run down that sincerity, which may one day stand them in so great stead.—I desire not to be misunderstood in what I say of sincerity; for I all along suppose a man to have made a due use of his faculties, in order to attain that knowledge and other improvements, which may be necessary to direct his thoughts and actions. But if through sloth, bigotry, or the like, he has failed in this, then he becomes without excuse.

To suppose that a man who has made a due use of his faculties, and afterwards sincerely goes about any action, as thinking it well pleasing to God, can displease God in so doing, is to suppose God an arbitrary and tyrannical master, one who is resolved to be displeased at all adventures. I desire those who entertain such

thoughts of God, would acquaint the world how it is possible for any man to behave himself, so as to become acceptable to him. Must a man act contrary to his conscience? No; that to be sure will subject him to the divine displeasure. Must he act according to it, *i. e.* in sincerity, as it is called? No; these gentlemen say, the principles of the gospel will not allow it. Which way must a man act?

I readily agree, that sincerity (either real, or as it is called) is no excuse before human judicatures, who, judging of men by their actions, take it, that when a man does an ill action he does it with an ill intent. But God, who knows the heart, can judge of its sincerity or insincerity.

In the next paragraph but one, they say;
 “ It is this infidelity, and these licentious principles, that are the source of those flagrant enormities and unnatural vices, not fit to be named amongst Christians.” If these vices are not fit to be named amongst Christians, I would gladly know why they are printed in capitals in the title-page of this presentment, and soisted in between infidels and impious books. And as for being caused by infidelity, I dare venture a wager, that every one of those who lately suffered for that unnatural vice, believed the Trinity. On the other hand, in *Italy*, under

der the Pope's nose, where all free inquiries into matters of religion are quite shut out, every body knows that vice reigns more than in any other part of the world.

“ The dishonour that the excessive growth
“ of heresy, infidelity, and profaneness hath
“ brought on our church and nation, &c.”

The growth of heresy and infidelity, can bring no dishonour in the world on those who continue in the orthodox faith more than that they may be supposed, either through laziness or ignorance, not to have brought good arguments in order to convince them. But if the orthodox believers have acquitted themselves as they should do in this respect, all the dishonour that remains will belong to the heretics and infidels.

“ Our ecclesiastical and civil constitution
“ must needs undergo reproach, as if we either
“ wanted laws to punish such enormities, or
“ zeal to turn the edge of those laws upon the
“ daring offenders.” As for heresy and infidelity, (for I meddle not with the word profaneness, not knowing in what sense the gentlemen use it) no body will reproach us for not punishing them, but such as love to copy after popery. I fancy I could name a whole nation, (a nation, the welfare of whose state is pretty much linked with ours) that would have quite another notion of us.

“ Nevertheless, in hopes of the assistance of
 “ this honourable court, to stop this torrent of
 “ infidelity and profaneness, which may other-
 “ wise draw down the vengeance of heaven on
 “ this church and nation ; We the grand-
 “ jury, &c.” It comforts me to think, that I
 live under the providence of a good God, who
 will not send down his vengeance on a nation,
 whenever a grand-jury thinks fit to call for it.
 On the other hand, if we heartily bestir our-
 selves in endeavouring to confute our adversaries ;
 then I hope, we shall not only stay God’s ven-
 geance, (who would not have destroyed *Sodom*,
 if there had been five righteous men in it) but
 likewise stop this same torrent of infidelity,
 But if we chuse rather to beat our fellow-ser-
 vants, and deal about blows upon such as we
 cannot convince by argument ; I much more
 fear, that we shall draw down the vengeance of
 heaven for our uncharitableness, or rather we
 shall have no occasion for it, but may make a
 shift to destroy one another without it : For per-
 secution, let it begin where it will, if you let
 it alone, will never rest till it has destroyed good
 part of mankind.

I am, SIR,

Your humble Servant,

JOHN WICKLIFFE.

A VIN-

A
VINDICATION
OF THE
QUAKERS:
OR, AN
ANSWER
TO THE
Bp. of *L—*'s * *Charge* against Them,
And the Late
DEFENCE *of that* CHARGE.

To which is added,

A more *full* and *perfect* Account of the
QUAKERS and their Doctrines,
occasioned by Dr. HENRY MORE'S
Opinion of them.

First Printed in the YEAR 1730.

O 4

* Dr. *Smallbrooks*, Bishop of *Litchfield*.

VERIFICATION
OF THE
QUAKERS
FOR AN
ANSWER
TO THE
Bp. of London's Charge against them

And the Late
DEFENCE of them CHARGED.
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A more full and particular Account of the
QUAKERS and their Doctrines,
as delivered by that pious Man
Quaker, &c.
and printed in the Year 1730.

A.

VINDICATION

OF THE

QUAKERS.

TH E R E have been in all ages, and all countries, *a set of men*, whose *temporal interest* lay in promoting *certain doctrines*, which they agreed to call *religion*; and as long as *such men* have power in their hands to get their *profitable opinions* established by law, so long there will be *two religions* in the world: the religion of *nations*, and the religion of *private men*; the religion of *fashion*, and the religion of *truth*; the religion made by *human contrivance* for the sake of *power and wealth*, and the religion *revealed by God*, and *recognized by reason*, to lead us to happiness here, and qualify us for the favour of the *supreme being* hereafter.

Between these *two religions* there will be eternal war: for the men of the *public religions*, who are every where a very great majority, will be ever *misrepresenting, distressing, and persecuting the few* who embrace *truth, and practise virtue*, and so stand in no need of the doctrines which *designing men* have propagated *for their own sakes*.

The sect called *quakers* hath been more abused by priests of all denominations, than any other *religious sect* in the world; and the plain reason is, because no man can get any thing by their religion, but *tranquillity of mind*, arising from a conformity to the principles and precepts of it. This hath been the reason why not only the *clergy* of the church of *England*, but the *dissenters* of all denominations, have fallen with so much weight and fury upon them. It was no great wonder, indeed, that so much rage should be shewn against such innocent people by the *bigots and enthusiasts* of *Cromwell's* time; nor by the *high-church persecuting clergy* in *Charles the second's* reign: but now, forty or fifty years after the *revolution*, when *liberty of conscience* is established, and the *nature of religion* enquired into, and understood, that there should arise a set of men who are for reviving the

the old pious work of calling names, *heretics*, *blasphemers*, and *infidels*, and crying out to the civil power for *restraints* and *wholesome severities*, is somewhat astonishing.

Mr. Smith, a country clergyman, set on by a city bishop, began the late unchristian attack upon the *quakers*. The bishop of L—— came into it, and charged them with monstrous tenets, in a book dedicated to the king; and lately there is published a defence of the bishop of L——'s charge against the *quakers*, in which book *these things* are affirmed of them:

“ That the *founders and leaders* of the *quakers* were generally *deists* :” (for *that* is the word now; all men are *deists* who are against ecclesiastical power :) “ That they denied an outward Christ; derogated from the necessity of faith in him; and spoke contemptibly of his satisfaction and merits: That they allegorized away the great distinguishing facts of the gospel; and denied the scriptures to be the rule of faith.”

These things are affirmed; and a vast number of quotations are brought from the *quakers* books to prove the charge: All nothing to the purpose.

To the charge itself, we shall speak in such a manner as to convince every unprejudiced man of the injustice of it.

That the *founders and leaders* of the *quakers*, as *George Fox* and others, were *deists*, is impossible to be *believed* by any man, who is not made on purpose to believe every thing but what is *reasonable*: For some of these *founders* were without *learning*, and without *reading*; they had conversed only with the lower sort of people. There were no *deists* then in the kingdom; nor was the name so much as known. It appears from all their *writings*, they were so far from being *deists*, that they were covered all over with Christianity: Their *whole religion* was borrowed from the *bible*: They had not a *notion*, a *phrase*, nor hardly a *word*, but what was *scriptural*; such as *Christ in them*, *light*, *spirit*, &c. They would neither *preach*, nor *pray*, nor *speak*, nor *look*, nor *dress*, nor *eat*, nor *drink*, but would come as near as possible to the *patriarchs and prophets*, to *Jesus Christ* and his *apostles* example and precepts. Their religion was not only *Christian*: but their *common or civil life* was also *Christian*: They always firmly believed the *divine mission* of *Jesus Christ*, and that He was *sent of God* to teach the religion which is contained in the *New Testament*; which is the *sole fundamental* in Christianity: For *St. John* says, his *gospel* was wrote on purpose to make
men

men believe that *one sole fundamental article* of the Christian faith. They also as firmly believe, that the *prophecies* were fulfilled, and the *miracles* really wrought; and that Christ died on the cross for our sins, rose from the dead, and ascended into heaven. So that it is impossible they should hold any doctrines *inconsistent* with the *fundamentals* of Christianity, (as the title page of the book *wickedly* sets forth) because a man is a *complete Christian*, who believes Jesus Christ was *sent of God* to teach virtue, and who *practises the virtue* which Christ taught. The charge of *deism* against the *quakers* is, therefore, the most *unjust* a man can be guilty of; it is contrary to common sense; and the *falsehood* of it is as evident as the light of the sun.

But to go on: They are charged with denying an *outward Christ*; derogating from the *necessity of faith* in him; and speaking contemptibly of his *satisfaction and merits*.

To this we answer: That when the *quakers* first appeared among us, which was about the year 1649, this kingdom was in the greatest confusion about religion; and the *particular encouragement* given to the most *fanatic and enthusiastical* opinions, on purpose to run down *episcopacy and presbytery*, had formed
various

various *wild sects and divisions*. But *that particular species of Christianity* which was then *fashionable*, and taught in almost all pulpits, was *Calvinism*; or rather, *Calvinism run mad*; in which the *whole of our salvation* was placed on the *merits and satisfaction* of Jesus Christ: And this was carried to that pitch of extravagance, as to make *good works* no cause or condition of our justification in the sight of God. Nay Dr. *Crisp* and other *antinomians* asserted in print, “That *David’s repenting* of
 “his sins, of lying with *Bathsheba*, and murdering *Uriah*, was through want of being
 “acquainted with the *covenant of grace*: For
 “had he known the *nature* of that covenant,
 “he would have known, that Christ *HAD*
 “*REPENTED FOR HIM.*” To such a height of *madness* was the doctrine of an *outward Christ* carried, that the *first quakers*, who were *spiritual reformers*, and had no other design than to bring men to *real holiness*, set themselves with all their might to *demolish* this *antichristian* fabric, which, more sure than *pepery* itself, absolutely *subverted* the very design of Christ’s coming into the world; so that, if in their great zeal to *reform* mens morals they let fall some expressions, which, taken *singly*, and *without the connection*, seem to look
 with

with some disrespect on Christ's *outward* appearance, and his *merits* and *satisfaction*, (which, as they have always declared, was far from their intention) all wise men will forgive them, well knowing that they could mean nothing else, than that neither faith in an *outward Christ*, nor all his *merits* and *satisfaction*, would signify any thing towards our salvation; unless we hearkened to the instructions of the *spirit of God* within us, left off our sins of every kind, and practised *universal virtue*. This, and this only, can be their meaning: And when they speak in a *seeming* derogation of those things done *without us*, and *for us*, they do not speak of them as absolutely *useless in themselves*; but as *absolutely useless to us*, without the *spiritual effects* of them on our minds, and in our lives. And is not this the same doctrine, which, in *cooler* and *more guarded* words, hath been preached by all the celebrated divines of the church of *England*, ever since *that system* of *John Calvin*, worse than the worst part of *paganism*, hath been out of fashion?

I appeal to all *impartial* men for the truth of this; who will very easily make allowances for the *warm expressions* of the *founders* of *sects*, when they consider, that no *sects* nor *reforms*

reformations were ever begun, and successfully carried on, without a large share of what some men call *enthusiasm*, and others, the *spirit of God*.

The next charge against the *quakers* is, That they *allegorized away* the great distinguishing facts of the gospel, and so agree with Mr. *Woolston*.

This is *absolutely false*. That they *allegorized the Bible*, is true; and so did the *fathers*; almost all Christians of the *first ages*; and some of the *best Christians* in every age: But there is a vast difference between *allegorizing* and *allegorizing AWAY*. Mr. *Flavel*, a famous independent minister, wrote a very pious book called *Husbandry Spiritualized*: But does it follow, that because he *allegorized*, or *spiritualized* husbandry, therefore he *denied* there was any such thing as *husbandry*, or *allegorized husbandry AWAY*?

That the *quakers* agree with Mr. *Woolston*, is as false. There is *no agreement* between them: For Mr. *Woolston* *allegorizes AWAY*; and the *quakers* only *allegorize*. They are of St. *Paul's* opinion, who says, WHICH THINGS are an *allegory*; But Mr. *Woolston* is the very reverse of St. *Paul*; for he says, The *allegory* IS THE THING, and ALL IS NOTHING BUT

ALLEGORY.;

ALLEGORY: And yet the *defender* of the bishop hath put quotations from Mr. *Woolston*, and from the *quakers* against each other, as *parallels*, when there is no parallel at all. The first quotation from Mr. *Woolston* is this: "Many of the *miracles* of Jesus, as recorded by the evangelists, either in the whole or in part, WERE NEVER WROUGHT; but are only related as *prophetical* or *parabolical* narratives." Now, let the *defender* bring any parallel to this among the *quakers*, and I will give up *this cause*, and own they ALLEGORIZED AWAY the *distinguishing facts* of the gospel. Mr. *Woolston* says, many of the *miracles* WERE NEVER WROUGHT: None of their quotations from the *quakers* come up to any such thing; therefore it was a flagrant piece of *injustice* to charge them as *agreeing* with Mr. *Woolston*, when they *ESSENTIALLY* *disagree*. The same may be said of all their other quotations: There is not one of them, no, not the *strongest* and *fullest*, that *proves* what they are brought to prove; which shews that the *wisdom* of the *defender* was *equal* to his *honesty*.

The last charge against the *quakers* is, That they deny the *holy scriptures* to be the *rule of faith*. This is *equally* false with the rest: For all that follows from the many quotations which the

the *defender* hath produced is, That the *scriptures* cannot be *understood*, neither their *authority* nor *meaning*, without the *spirit of God*. By that *spirit* they must be *tried*; and therefore to that *spirit* they must be *subject*. And St. Paul says the same thing, *Try the spirits*; that is, the *pretenders* to the *spirit*, *whether they be of God*. Now, there was no way to *try* those who *pretended* to the *spirit*, but by what the *quakers* call the *spirit of God* in them, and what I call the *reason of our minds*: And if the *spirit*, at that time, or *reason*, was allowed to *try pretenders to the spirit*, it holds much more strongly, that the same *spirit* or *reason*, must *try all books* which *pretend* to be given forth by the *spirit*. By this *spirit* or *reason* must the *bible* be *tried*, and so become a *rule*, or not a *rule*, just as it appears *agreeable* or *disagreeable* to the *inward eternal principle of divine light*, by which all *doctrines*, *opinions*, and *books* in the world, must be *tried*.

This is a most *rational* scheme, which will guard us against *enthusiasm* and *imposture*; and is the plain meaning of the *quakers*, and nothing else.

Thus have we *impartially* considered the *four great charges* against the *quakers* in the *Bishop's defence*; and shall leave what we have said to the

the judgment of every man, who hath read the *defender's* quotations from the *quakers* books.

There are a *few other things* which ought to be taken notice of.

The Bishop's *defender* is very angry with a certain gentleman among the *quakers*, because he went to court to shew the *injustice* of the Bishop's charge, without first acquainting the Bishop with it; and says, "*Had not ill manners been incorporated with their religion, that gentleman would have waited on the Bishop before he went to court.*" But this remark shews nothing but the *vanity* of the *defender*; and that he thought more of the *Bishop's title*, than of his *Christian humility*. For it could be no *breach of good manners* in the gentleman; (who is known never to be wanting in due respect to all men) because there was *no reason* why he should go to the Bishop before he went to court, seeing the Bishop had *printed* his charge against the *quakers*, with his *name* to it, AND DEDICATED IT TO THE KING. But, however, that gentleman did, through an *excess* of civility, endeavour to find the Bishop first, on purpose to let him know his *intention*: But his Lordship was, where he should be, at his diocese, and

and this fact the Bishop knew long before *his* defence was published.

Another thing worth remarking upon is, The *mean arts* of these *spiritual gentlemen*, to render all men, who differ from them in opinion, *odious*, by raking into *private life*, and taking notice of *clubs of citizens*. This *defender* hopes that the *quakers* warning of their people, in their yearly epistles, against the *principles* of Mr. Woolston, will hinder some persons of figure in that sect, from *frequenting the well-known CLUB OF DEISTS*: But I, who know that club better than the *defender* (though the *defender* be the *bishop* himself) know, that some of the *reputed quakers* who frequent that club, are not *quakers*: They were bred so indeed; and that's all. But suppose they were *real quakers*, where is the *crime* or the *indecenty* in frequenting a club of men of *different sentiments*? I could tell the *bishop's informer* of several other clubs, where churchmen and dissenters, orthodox and heretics, Christians and deists, believers and unbelievers, free-thinkers, half-thinkers, and no-thinkers, all *most christianly* meet together; and, notwithstanding *difference of sentiments*, love one another heartily. This is the only way to work off their prejudices against each other:

And

And if it do not make them *nominal*, it will make them *real* Christians ; and that is as well. But what would these *narrow souled bigots* do, had they *power* equal to their wishes, when they will not permit men of *different sentiments* to meet together, without *reproach* and *scandal* ? forgetting, at the same time, the *real scandal* of their own clubs, by *low, lewd, and immoral* conversation. The gentlemen of *this club* know, that these *mixed meetings* is the best way of finding out truth ; and they also know, that as God distinguishes all men by *their actions*, so they ought to place *the whole* of religion in *social virtue*, and pay no regard at all to *opinions*. And they do their duty : For they neither like a man the better or the worse for *any opinions* which do not *naturally* relate to *morals*. So that these *spiritual inquisitors* may go on, employ spies, and seek out who the author of this discourse is ; but he will save them the trouble : For he now, by *these presents* declares, that he *knows* himself to be of THE TRUE RELIGION ; and is, THEREFORE, of no *visible church, sect, or party* in the world ; and is, also, for *that reason*, more capable of judging *impartially* between the several *religious sects* in the kingdom.

But,

But, before we conclude, we ought not to forget the testimony of *Pickworth* of *Lynn* in *Norfolk*, relating to *Mr. Pen's* and *Mr. Claridge's* departing, in the close of their lives, from *quakerism*: And we have this to say, that *Pickworth* is an *apostate* from *quakerism*; an *enemy*, a *mortal enemy*; a *church bigot*; an *ecclesiastical tool*; capable of believing that *W. Pen* was, by the *hand of God*, struck with *lunacy*, because he did not *renounce quakerism*; all this *folly and bigotry* appear in his own testimony. And we have this to add, that *part* of his testimony is *known* to be *false*, particularly *That* which relates to *Clutton* an apothecary in *Holborn*; who solemnly affirms, that what *Pickworth* says concerning his *stopping Mr. Claridge* in his preaching, and *pulling him by the sleeve*, &c. at a friend's burial, is absolutely false; and so is *another part* of the relation *known* to be. Now if this fellow, *Pickworth*, is capable of publishing and setting his name to *one or two falsehoods*, the *whole may be false*, which the *quakers* will shortly make appear.

The quotations which are brought from some of the *first quakers*, to shew them *enemies to civil government*, signify nothing but the *malice* of the bishop's defender; particularly, what is said by *G. Fox* against a *house of lords*,

was

was only against *Cromwell's house of lords*; and what was said by another *quaker* against a government by a single person, was said, when there was no such government in the kingdom. And how many *orthodox men* of all denominations swore to be true to *that government*, without king or house of lords, every body knows; and that *Bishop Sander son*, a most *orthodox churchman*, wrote for the duty of such submission. And yet these expressions, which were only occasional, and related to those times, are made standing sentiments of the *quakers* about civil government. Such is the justice of these men.

To conclude: what is said by the bishop's defender, about *high* and *low quakers*, is a distinction ridiculous and absurd, and more properly belongs to gentlemen of another profession and order. The *first quakers* and *last* do not differ at all, but in their manner of expression. Their doctrine ever was, and is, that God hath given to all men in the world sufficient light to understand, and sufficient powers to perform their duty; and that they shall be accountable to God only for that measure of light, and those degrees of power, which he hath given them: but, at the same time, they piously thank God, and adore his wisdom and goodness, in giving us the holy scriptures, which,

which, in their opinion, contain *clearer outward means* of understanding our faith and duty, and afford us *stronger motives* to perform it : and they are fully persuaded, that God will require of us *higher degrees of virtue*, in proportion to the *greater means* he hath given us of practising it.

These are *their opinions* ; and we wish for the *peace* of the world, and for the sake of *truth, virtue, and humanity*, that all Christians in the world were of the same opinions, and would endeavour to live according to them.

Thus have we made a *true and general defence* of the *quakers* ; which is not, as these *church-authors* say, a *deist's* playing *quakerism* against *Christianity*, but a *protestant's* opposing *quakerism* to *ecclesiastical craft and tyranny*.

Doctor

Doctor HENRY MORE'S Opinion of the *Quakers*; with remarks.

THE Bishop of *Litchfield*, in his late controversy with the quakers, having laid great stress on the authority of Dr. *Henry More*, one of the most learned and pious men of the last age; and quoted some of his writings to prove that the quakers sprung from the *familists*, and held the same wild opinions as *H. Nicholas*, *David George*, and other enthusiasts, who seemed to deny an external Christ, and allegorize away the letter of the scripture; we think it highly necessary to inform the public, that Dr. *More*, long before he died, had changed his opinion of the quakers, from a more strict examination of their books, and conversing with *G. Keith* and *W. Pen*, occasioned by Lady *Conway*'s well-known and favourable opinion of that sect.

For a proof of this, we refer to the life of Dr. *More*, published by the reverend Mr. *Ward*, about twenty years ago, in which are
P several

314 A CORDIAL for LOW SPIRITS.

several original letters of the doctor's, particularly one to *W. Pen*, where he tells him, "that he had carefully perused some of the quakers books, and met with several excellent passages in them, that were very expressive of a vigorous * resentment and experience of what appertains to a holy life : and that he exceedingly rejoiced to find that the quakers had emerged from the low beginning of a hopeless and heartless familism ; and that they did heartily believe the history of the gospel in the literal sense thereof ; that they were free from the most and chiefest errors of familism. And then he adds, as far as I can judge, the MAIN DIFFERENCE between you and your adversaries is, about baptism and the Lord's supper.

Here, then, the doctor manifestly acquits the quakers of what he laid to their charge in the writings which he published in the former part of his life ; when the doctrine of the quakers was new to the world, and before he had examined and understood their principles. And this book

* The doctor could not find a word strong enough in our language, to express the lively sense that the quakers had of the Holy Scriptures and a virtuous life ; therefore he borrows the French word *ressentiment*, which signifies a deep convincing sense.

book of Dr. *More's* life being very well known, and very much valued by the *clergy*, it is highly probable that the bishop hath read it : and if he has, how will he be able to justify it to his conscience, to *publish Dr. More's opinion* of the quakers, when he had *publicly recanted* that opinion, we leave him to consider.

From several passages in Dr. *More's* letters, it plainly appears, that he had the *same notion* with the quakers concerning *that inward eternal principle* of divine light, which so *eminently distinguishes* the quakers from all other Christian sects ; and that he was himself *really and essentially* a quaker.

Hear *the holy man* speak, in a letter to the reverend Dr. *J. D.* “ I must blame you,
 “ says he, that you have such an over-value
 “ for my person, as an *instructor* in these
 “ things, when, if all men would faithfully
 “ and sincerely follow their *trusty domestic*
 “ *guide within*, they would find a more *com-*
 “ *pendious way* to that happiness they ought
 “ to seek after, which is, their *union with*
 “ God, and the living under the *conduct* of his
 “ *Holy Spirit*.—He would often speak what
 “ a *monitor* we have *within* us ; and says,
 “ if thou wilt be faithful to thine *inward*
 “ *guide*, and deal uprightly in the holy co-
 P 2 “ venant,

“ venant, thou wilt want no *monitor*; thy
 “ way will be made so plain before thee, that
 “ thou shalt not err, nor stumble, but arrive
 “ at last, to the desired scope of all thy tra-
 “ vails and endeavours, to a firm peace, and
 “ unfailing righteousness, and shall be filled
 “ with all the fulness of God: and he calls
 “ *this monitor, or, secret suggestion, a tran-*
 “ *script of the divine will,* as well as the very
 “ *written law itself.* — Again: it is the
 “ modest conceit you have of yourself, which
 “ makes you desire *me* to suggest any thing
 “ to you: for a soul, so well *awakened* into
 “ the *sense* of the best things, can scarce want
 “ any *external director or monitor*: the *quaker’s*
 “ *principle* is the most safe and seasonable here,
 “ TO KEEP CLOSE TO THE LIGHT WITHIN
 “ A MAN. — There are really *two princi-*
 “ *ples* of life in the truly regenerate; the
 “ *spirit of God,* and the *spirit of the world.*
 “ — The regenerate have *tasted* of the
 “ *sweetness* of that *divine principle*; and are
 “ *drawn* by a *divine power* working in them,
 “ to breathe after God and his everlasting righ-
 “ teousness, with *groanings unutterable,* as
 “ the scripture speaks: and this operation
 “ is *really and truly* of God. — The *carnally-*
 “ *minded* are afraid to acknowledge any such
 “ *holy*

“ *holy inmate, as the spirit of God ; but do wil-*
 “ *lingly fancy the suggestion and reproofs of that*
 “ *good spirit to be their own nature ; that they*
 “ *may the more boldly affront it, or turn their*
 “ *backs upon it.— Again ; he calls the saving*
 “ *knowledge of the lord Jesus Christ, the know-*
 “ *ledge of Christ in us : that is, of his power,*
 “ *life, and spirit in us.—The divine seed alone,*
 “ *he says, is that which is acceptable to God ;*
 “ *and the sole invincible basis of all true religion.—*
 “ *Again : inward regeneration, by the operation*
 “ *of the spirit into the living image of Christ, is*
 “ *a GREATER PRIVILEGE than to be guided by*
 “ *the external person and voice of Christ among*
 “ *us, sounding in our ears.”——(Pray mind*
 “ *that, a GREATER PRIVILEGE) “ lastly, says*
 “ *the doctor, the cause of all the wickedness in*
 “ *the Christian world, is the great bustle about*
 “ *an EXTERNAL RELIGION, and the neglect of*
 “ *the inward life, and spirit of Christianity.”*

No man will wonder, that the doctor hath
 thus delivered the *very sentiments* of the quakers
 in their own language, when he knows there is a
preface of his designed for lady Conway's works,
 wrote in the *very style and character of a quaker*.

From all these quotations, (hundreds more of
 which *equally strong* might be produced) it follows,
 that Dr. More, in direct opposition to the bishop's

assertion, *absolutely acquitted* the quakers of *familism* ; or, *denying the letter* of scripture. *Secondly*, that he thought them *sound Christians* in all things, but *baptism and the supper* ; which *two customs or usages* of the first Christians, they do not deny, were practised *occasionally* ; but *explain* in a sense *different* from other Christians. And, *thirdly*, it follows, that the doctor's notion of the *inward eternal principle of divine light*, was the same with the quakers ; or, in other words, the same *supernatural principle* which, through the whole bible, is asserted as *absolutely necessary* to *understand and obey* the will of God.

This *supernatural principle*, the New Testament acknowledges, as given to *all men in the world* : so that the quakers in *this*, as well as in their *other doctrines and church-discipline*, seem to come the *nearest* of any Christian sect, to *true, original, primitive Christianity* ; that is, to *bible-christianity*, though not to *church Christianity* : they do not, with *modern Christians*, on purpose to support a *human system* of religion, **EXPLAIN AWAY** the spirit of God, by setting up *distinctions* between the *spirit in the apostles*, and the *spirit in good men* at all times ; between *inspiration*, and *illumination* ; *extraordinary assistances* of the spirit and *common assistances* : *distinctions*, which have no *foundation* in the bible, or in reason.

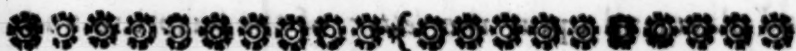
By

By *this principle*, the quakers are also *essentially* distinguished from *deists*, as well as from *modern Christians* : for there never was a *deist* in the world yet, who acknowledged that God *super-naturally* wrought upon the mind of man ; and the *new fashionable divinity*, and modern way of *explaining* the bible, lays aside *the necessity* of it, and places all upon the *letter* of the scripture and our *rational faculties*. In truth, MODERN Christianity is little more than *deism christned* ; or the *religion of nature*, under a *Christian name* : for even this very bishop, who writes so *angrily* for Christianity, as to charge the *best Christians* with *deism*, has, in his answer to Mr. *Arscott*, explained those phrases of *Christ in us*, &c. in such a manner, as to leave no *Christ* at all *within* us, nor *spirit* of Christ : and so his lordship is *even* with the quakers ; and hath done with their *internal religion*, what he complains they have done with his *external*.

Upon the whole it appears, that the quakers are the *furthest* from *deism*, and the *nearest* to *original Christianity*, of any Christian sect ; and we may justly add, that if the providence of God had not raised *them* up, we should have no *living transcript* of the *pure, primitive Christian religion* left in the world. They are, therefore, *as a light shining in a dark place*, to which all persons,

who have been taught to place religion in *performing external rites and ceremonies*, and believing *absurd and useless opinions*, would do well to turn their eyes.

BRITANNICUS.



POSTSCRIPT.

A Full *detection* of Mr. *Pickworth's falsehoods*, concerning Mr. *Claridge*, will speedily be published: and there are a great many persons now living, of undoubted veracity, who were intimately acquainted with Mr. *Pen*, and who will declare that they never saw any signs of distraction in him, nor ever heard him drop one word that shewed the *least dislike* to those *principles*, which he so *religiously* taught the people, and so *judiciously* defended against his adversaries,

THE TRUE
P I C T U R E
O F A
MODERN TORY:
O R A
H I G H - C H U R C H M A N
Painted to the Life.

First printed in the YEAR 1722.

THE TRUE
PICTURE
OF A
MODERN
HIGH-CHURCHMAN

THE TRUE
PICTURE

OF A

MODERN
HIGH-CHURCHMAN

OF A

HIGH-CHURCHMAN

Painted to the Life.
First printed in the Year 1722.

The true PICTURE of a
MODERN TORY;

O R A
HIGH-CHURCHMAN

Painted to the Life.

A **TORY** is a monster with an *English* face, a *popish* heart, and an *Irish* conscience; a creature of a large forehead, a prodigious mouth, supple hams, and no brains: noise and debauchery, oaths and beggary are the four elements that compose him; his arms are those of *Isachar*, an ass couchant, of which the two supporters are *PASSIVE OBEDIENCE* and *NON-RESISTANCE*. He seems to be

descended from *Esau*, for he would fain truck away an invaluable birth-right for a *popish pretender* : he has so great a kindness for *popery and slavery*, that whenever they shall make a match, he will be sure to put in for a bride-man : but though some would fetch his descent from *Esau*, yet others (not without reason) run his pedigree a great deal higher, and take him to be a *Noadite*, or one of the race of *Cain*, that would fain be persecuting his brother, merely because he is more righteous than himself.

With respect to the state, a high-churchman is a caterpillar that devours every green thing in a flourishing kingdom, and would stab *LIBERTY* and *PROPERTY* to the heart, that he and his fellow-brutes, like beasts of prey, might live wholly on spoil and rapine ; they are fit only to be subjects to *Nebuchadnezzar*, when (bereaved of human sense) he herded with the wild asses of the desert. They boast themselves *Englishmen*, yet they act in all things like *Antipodes* to their native country, and seem rather the spawn of some *French Jesuit* ; they are a sort of wild boars, that would fain root out the constitution, and break the balance of our happy government, by rendring that *despotic* which is *established*.

established and bounded by law: He is so certain that monarchy is *jure divino*, that he looks upon all people, living under *aristocracies* or *democracies*, to be in a state of damnation; and fancies that the *grand seignior*, the *czar* of *Muscovy*, and the *French* king dropt down from heaven with crowns on their heads, and that all their subjects (except the *PRIESTS*) were born with saddles on their backs. A right *high-flyer* is as fond of slavery as others are of liberty, and will be at as much charge and pains to obtain it, for he envies the happiness of *canvas breeches* and *wooden shoes*: He admires the mercy of the *inquisition*, and prays for an ecclesiastical commission; he rails at *magna-charta* as the seed-plot of *sedition*, and swears it was first obtained by *rebellion*, and that all our fore-fathers were fools and rogues, and did not understand *prerogative*: He wonders why people should squander away their time at the *Inns of Court*, or what need there is either of the *common-law*, or the *statute-book*, since the king may at any time, with quicker dispatch, declare his pleasure in any point or controversy. But it is plain he means not his majesty king *GEORGE*, whom he acknowledges to be so, because he has taken the oaths to him. He will indeed boast of his
loyalty,

loyalty, but we never see any thing of it, unless it be to undermine the government ; he roars and swaggers, and promises mountains, but performs nothing, and by lies and misrepresentations gives false measures : and if he happens to be in a *place*, or wear the *king's cloth*, it is not the *cause* but the *crust* that he barks for.

With relation to the *church*, our *tory* is either a crab protestant, that crawls backward as fast as he can to *Rome*, or is at best but a cat's foot, wherewith the *Romish monkeys* claw the *PROTESTANT RELIGION* ; he is one that does their drudgery, though he has not the wit to see it, and the wages he must expect, is *Polyphemus's* courtesies, to be devoured last : He is a flambeau, kindled by the *Jesuits*, and flung in to make a combustion amongst us : He pretends high for the *church of England*, but as he understands not her doctrines, so he dishonours her by his lewd conversation ; the only proof both of his religion and courage is, that he *swears* most fervently ; his Christianity consists in cursing all those that *differ* from him ; his tongue is always tipped with *dam-me*, and *forty one*, and upon all occasions belches out huzza's, as fast as *mount Ætna* does fire and brimstone.

He

He mortally hates *occasional conformity*, though himself can *occasionally* be present at *mass*; and whilst he clamours at *dissenters* for not coming to *church*, he thinks it canonical enough to sleep over the *sabbath-day*, to digest the fumes of *saturday's* debauch; or else he takes a walk in *St. Paul's*, peeps at the preacher, and presently retires to the tavern for a whet to dinner; if he happen to be of a more serious temper, he is as superstitious a bigot as any in the *Romish church*; and he had rather have no preaching, than that the surplice should be left off; and thinks his child not christened, if it be not done with the *sign of the cross*; he counts *opus operatum* sufficient, and thinks it a greater abomination to eat *flesh* on a *friday*, than to defile his *neighbour's bed*; and he abhors more, not to bow at the syllables of the word *Jesus*, than to swear by the name of God; he is sure the *priests* have a divine right from *Jesus Christ*, to do as much wickedness as they please and that it is the duty of the *laity* to bow down to them with their faces to the earth; he is fully persuaded that the *clergy* are so like the *apostles*, that they came in an *uninterrupted succession* from them; though he seems to believe there are not more Gods than one, yet he knows there is no going to heaven without a ticket from

from the *Lord's ambassadors*, whom he firmly believes have the sole right of disposing of *heaven and hell*; if you talk soberly with him about *religion*, he slaps you over the face with *heresy, schism and faction*, tells you he is of the *church, as by law established*, and so you are at once confuted by his unanswerable arguments; he combats truth with *curses*, and mercy with *madness*; he takes *mischief* for merit, and his priest for his *Maker*. In a word, a *TORY* is a tool of *Rome*, an emissary of the pretender's, a friend to *priestcraft*, an enemy to his *king and country*, and an underminer of our happy constitution, both in *church and state*.

There is preparing for the press, and (if needful) will be published,

SOME new and useful rules for the citizens of *London*; shewing, 1. The necessity of parting with our senses, and trusting the *ories*: To which is annexed, by way of appendix, A new method against robberies, proving, that our houses would be as safe without locks and bolts, as with them. 2. The reasonableness of voting against one's conscience; or, an apology for those *whigs* who polled for Sir *George Mertins* and Mr. *Barber*, at the late election for sheriffs. 3. The honesty

nelly of changing sides, and being a *whig* in one reign and a *tory* in another. Published for the benefit of the inhabitants of *Billingsgate*.

4. Reasons for espousing the cause of those, who voted against *strengthening the protestant interest*; with a dissertation, proving by many undeniable arguments, that the best friends to the protestant cause are *high-churchmen*.

5. The usefulness of the *clergy*, in bawling for the *church* against the ensuing election, and of threatening excommunication to such who vote against *her genuine sons*. 6. *The sins of the times*, viz. ignorance and superstition.

To which is added, a postscript, proving the Reverend Mr. *Masse*y to be the most orthodox, ingenious, and witiest priest in *London*: With a petition to the Rt. Hon. the *lord mayor* and *common council*, that they would address his *majesty* to give some preferment in the *church* to the said Mr. *Masse*y for his eminent services. *N. B.* He is at present kept by the *parish*. The whole will be interspersed with many curious quotations from valuable authors; and some new observations, according to the present time.

A NEW
CATECHISM,

WITH

Dr. *HICKES*'s

Thirty Nine ARTICLES.

First Printed in the YEAR, 1710.

A NEW

CATECHISM,

WITH

Dr. WYCKE'S

Thirty Nine Articles.

First Printed in the Year, 1710.

A NEW
CATECHISM, &c.

Quest. **W**HAT certain mark have we of a
divine revelation?

Ans. *A contradiction.* For if it be not a revelation, it must be an invention of some or other; but if it be a contradiction, it could not be an invention: for who could invent a contradiction? *Lesley's Socinian controversy discussed, Dial. I. p. 24.*

Q. *How can you prove to sceptics that the scripture is the word of God?*

A. *By the testimony of lying spirits.* For the sceptics can do pretty well with religion on speculative principles; but when a proof is brought from the confession of tormented spirits, this gauls them. *Reeves's dedication to his apologies of the antient fathers, lately published.*

Q.

Q. After what manner are the scriptures contrived?

A. The scriptures are so contrived by the will of God, that they should afford occasions for heresies. Hicks's Apol. vind. of the church of England, p. 67.

Q. Is there nothing but truth contained in them?

A. There are fictions in divinity, which infinite wisdom has devised for our benefit and advantage. Hicks's two treatises, p. 69.

Q. What is your opinion of the writings of the prophets?

A. God was pleased artificially to conceal many things in them, lest Satan coming to the knowledge of them, should endeavour to prevent or obstruct the fulfilling of them, or enervate the certainty or demonstration of them after they were fulfilled. Hicks's Apol. vind. of the church of England, p. 63.

Q. What was then kept as a secret from the devil?

A. The virginity of Mary. [Ibid.]

Q. What did they do under the Old Testament to obtain the prophetic spirit?

A. They made use of wine, among other bodily helps, to obtain the prophetic spirit. Dodw. de jure laic. sacerd. p. 359.

Q. What are the proper means for understanding the prophets?

A. The rules of the heathen for interpreting their divinations are the proper means for understanding the prophecies, which would have been for the most part unintelligible without them. *Dodwell's second letter about going into orders.*

Q. What opinion have you of the book of the Revelation?

A. It is a mysterious, extraordinary, and of late much studied book; and which perhaps the more it is studied, the less it is understood, as generally finding a man cracked, or making him so. *South's Sermons, vol. II. p. 467.*

Q. How came St. Paul to be for the doctrine of predestination?

A. He borrowed his notion of it from the *Pharisees*, with whom he was educated; and they from the *Stoics*. *Dodw. Proleg. ad J. Stern, &c. sect. 41, p. 147.*

Q. What opinion have you of the liturgy of the church of England?

A. Not a tittle of it but was by the dictate of the Holy Ghost; and I should think myself accursed, if I were not able to maintain it. Blame not my holy zeal if I do vindicate that saving book against the schismatics greatest exceptions.

—Certainly,

—Certainly, therefore, blessed are they which die in maintaining that service-book, which can without contradiction father the very ceremonies of it on the Holy Ghost. *Dr. Swaddlin's sermon, &c. p. 140.*

Q. What notion have you of God?

A. That he is as it were the pupil of the clergy. Dodwell's vindication of the defence of the deprived bishops, §. 34.

Q. What is most true of God?

A. That which seems the most impossible to us. Beveridge's thoughts, p. 52.

Q. Why do you believe God to be infinitely merciful?

A. Because if he was not infinitely merciful, the dissenters crude affronting extemporary effusions, the sacrifices of fools in the double sense of the word, were sufficient to blast the success of her majesty's arms, and obstruct those blessings God has bestowed on her. Sacheverel's rights of the church of England, in the remarks, p. 10.

Q. What think you of the dissenters?

A. They are hardened in their sins beyond the power of grace and repentance. Ibid. p. 23.

Q. Do you believe the doctrine of original sin?

A.

A. Yes ; because I must of necessity believe it whether I will or no ; for if I could not believe it, I should have the more cause to believe it. *Bishop Beveridge's thoughts*, p. 55.

Q. *What think you of the incarnation ?*

A. It is as it were to cancel the essential distances of things, to remove the bounds of nature, to bring heaven and earth, and which is more, both ends of a contradiction together : were it not to be adored as a mystery, it would be exploded as a contradiction. *South's sermons*, vol. III. p. 370, 316.

Q. *What must we think of God's election or choice ?*

A. God who judges what is good and best unerringly, does not always chuse the best. *Nye's system of grace and freewill, a visitation sermon.*

Q. *Why did God chuse the Jews to be his peculiar people ?*

A. God seemed to have espoused to himself the Jews, a cross, odd, untoward sort of people, upon the very same account that *Socrates* espoused *Xantippe*, only for her extreme ill conditions, above all he could possibly find or pick out of their sex. *South's sermons*, vol. I. p. 539.

Q. *Is actual mortality a benefit ?*

Q

A.

A. Yes, but I do not allow the benefit of actual mortality to any who have read Mr. Dodwell's Book. *Preliminary defence of his epistolary discourse*, p. 14.

Q. *Are we to offer up prayers for the dead?*

A. ¹ There is the same ground for those prayers as for our common Christianity: We believe those prayers are accepted, which desire God to hear the saints for us, to send the deceased in Christ a good trial. ² The patriarchs, prophets, apostles, martyrs, and even the blessed virgin herself, are now in slavery to the devil, and may be relieved by the prayers of the living from their disquietudes.

¹ Hicks's *appendix to his two treatises*, p. 293, 294. ² Dodwell's *epistolary discourse*, p. 257, 258.

Q. *What is the principal end of the institution of the sacrament of the Lord's supper?*

A. The preservation of the priests authority. The reception of the elements is no otherwise necessary to the remission of sins, than as it obliges us to depend on the consent of the priests, who alone can give us those elements, and who alone can oblige God to ratify in heaven what is transacted by them on earth. Dodwell's *Premonition to his epistolary discourse* p. 66.

Q.

Q. Can the priests then forgive sins?

A. The priests have power not only to judge when we are clean, but to put away our uncleanness: As lords forgive debts of money, so they forgive debts of sin. Hicks's *two treatises*, p. 118, 209.

Q. May I be saved by the absolution of a priest?

A. Yes, heaven itself waits the sentence from the priest's mouth, and God himself follows the judgment of his servant the priest, Sparrow's *sermon of absolution*, p. 15.

Q. Can I think too highly of this power?

A. All indifferent judges must prefer the power of obliging God to open and shut heaven's gates, before a thousand kingdoms. Dodwell's *parænesis*, p. 222.

Q. What other power belongs to a priest?

A. Every priest is one of the principal ministers in God's kingdom, to preside in his worship, publish his laws, pass his pardons, and represent his person. Collier's *view of the immorality of the stage*, p. 127.

Q. What is your notion of a priest?

A. He is an advocate, mediator, intercessor, negotiator, representative, vicegerent, mandatory interpellant between God and man, in their spiritual addresses to, and negotiations one

Q 2

with

with another : He stands and acts as mediator between both parties, as it were in the middle line of conversation, and in the very center of communication between them ; he is, properly speaking, *Moul le gnam Haeloim*, and *Moul lelohim ha gnam*. Hicks's *two treatises*, p. 16, 17.

Q. *Is Christ our only advocate in heaven?*

A. No : We may retain blessed advocates in heaven, to plead in our defence. Sacheverel's *fast sermon at Oxford*, June 1702. p. 14.

Q. *Who has greater power, a priest or an emperor?*

A. The priesthood is a princely power, greater and more venerable than that of the empire. There is the like difference between these two powers, as between little boys acting the parts of magistrates, and magistrates themselves ; and the spiritual government is much more excellent than the civil, as heaven is than earth, yea, much more so : The priests, as if they were translated into heaven, made something above men, and exempt from human affections, are advanced to this princely power. Hicks's *two treatises*, p. 208, 209, 210.

Q. *You have given us a just account of the honour that is due to a priest by high church principles, pray let us know how a bishop is to be honoured?*

A. Let

A. Let the bishop be honoured among you as God. *Ibid.* p. 201.

Q. *Is the bishop accountable to any mortal?*

A. He who makes himself judge of the bishop, makes himself judge of God. *Ibid.* p. 214.

Q. *How great ought the revenue of a priest to be?*

A. If they administer so many things to a king, who administers peace and war, for bodily safety; ought they not to administer more liberally to him, who administering the priesthood towards God, secures both body and soul by his prayers? *Ibid.* p. 201.

Q. *Who is guilty of the greatest treason, he who resists a king, or he who resists a priest?*

A. A priest no doubt; for as the priesthood is more excellent than the kingly office, so he is more worthy of greater punishment who dares move his eye against it. *Ibid.*

Q. *Why would you be rather prayed for by a priest than any other person, though never so holy?*

A. Because the prayer of a priest for the people, or for any single person among them, though like *Abraham* he may be a temporal prince, is the authoritative prayer of a superior for an inferior; besides he prays as a liturge,

and the mouth of the whole congregation, yea of the whole catholic church. *Ibid.* p. 122, 124.

Q. Is a priest never absent from his flock?

A. He is supposed to be always present among his flock in person or in spirit. *Ibid.* p. 124.

Q. What would be a proper work for the convocation?

A. To revise the catechism of the church, and to make additions. Nelson's *preface to fasts and feasts*, p. 17.

Q. What additions are necessary to be made?

A. Some relating to the authority of the clergy. *Ibid.*

Q. What is the advantage which may be made of this?

A. That in the next generation we may retrieve that respect to the priesthood which we want in this. *Ibid.*

Q. And what respect is that?

A. That even kings and queens are to bow down to thee (the priest) with their face toward the earth, and to lick up the dust of thy feet. *The Case of the Regale*, p. 26, first edition.

Q. What power does the scripture allow kings and queens in church-matters?

A.

A. Their office is an office of servitude, and not of authority; and the king is only the church's nurse's husband, whose office it is to carry the child (high church) in his arms, or on his shoulder. *Ibid.*

Q. Why may not a layman be allowed more chaplains than one?

A. Because no man can serve two masters. *Ibid.* p. 194.

Q. May a layman say, my chaplain?

A. The expression is proper enough to say my chaplain, as I say my king or my God. *Case of the Regale*, edit. 2. p. 182.

Q. What think you of the oath of supremacy?

A. It is not an oath of fidelity to the king, but of unfaithfulness to the church. *Appendix to the rights of God's church on earth.*

Q. What opinion have you of the oath of supremacy, as it is explained by the 37. of H. 8. an act now in force?

A. I take it to be an extravagant and impious notion. *Doctrine of the church of England as to the independency of the clergy.* Sect. 15.

Q. What think you of the king's nomination of bishops, and of the power the laws allow him over the convocation?

A. It is as reasonable that the church should have the nomination and deposing of kings,

and that no parliament should meet or transact any thing relating to the civil government of the nation, without licence obtained from the bishops, nor enact any thing but in the bishop's name, and by their authority. *Case of the Regale*, p. 11, 12.

Q. Then the 25th of H. 8. c. 19. will not go down with you?

A. ¹ It is sufficiently known how the church has groaned under the prerogative act of the letter missive: The best churchmen ever since have complained of it as a mighty grievance and burden. ² The synodical submission, as it was violently extorted from the clergy, and unfairly represented in the preamble of that statute, so it is of no doctrinal force against the powers hierarchical: And therefore our (the clergy's) continuance in and under that submission, is not to be attributed to any principle of conscience, but either to prudent patience, or cowardly fear. ¹ *Sacheverell's character of a low-churchman*; p. 29. ² *Archdeacon Hill's dialogue*, p. 6.

Q. What opinion have the clergy of this and other laws made in Henry the VIIIth's reign, relating to the regal supremacy?

A. The generality of the clergy not only seeing in theory, but feeling by experience the great inconvenience

inconvenience of them, have of late expressed their desire of their repeal or emendation. *Ibid.* p. 3, 4.

Q. *Who are they that are against repealing those laws relating to the church?*

A. All the tolerated dissenters, Socinians, deists, atheists, to the utter crucifixion of Christ and his church. *Ibid.* p. 5.

Q. *Does the magistrate gain or lose by turning Christian?*

A. The magistrate rather loses than gains by his conversion, because he is to be admitted into the church on the bishop's terms, and as a private person, and bound to obey church-laws made by the ecclesiastics, and to submit to the bishop as head of the church, and supreme unappealable judge in spirituals, and therefore to abide his sentence, which in some cases may proceed to excommunication. *Vindication of the defence of the deprived bishops*, p. 54, 57, 58, 59.

Q. *Has any bishop any such power in England?*

A. No; there is a common slavery upon the hierarchical powers. *Municip. eccl.* p. 121.

Q. *Is it possible for the state to have power in church-matters?*

A. No : it is an impossibility and contradiction for any state to have authority over the church within their dominions in ecclesiastical matters ; and the consequence of this must be, to root up all religion from the face of the earth. *Case of the regale*, p. 132.

Q. Can the prince safely exercise his supremacy?

A. Can a claim of an oppressive supremacy be deemed a glorious jewel in a Christian crown ; which, if exercised, must of necessity forfeit the king's salvation ? And it is a dangerous complaisance in priests, to plead for such an ambition as may end in the ruin of the church, the priesthood, and the soul of the prince. *Municipium ecclesiasticum*, p. 122.

Q. What would the consequence be, should we not allow synods to have a divine right ?

A. The not defending the divine rights of synods, will be the utter extirpation of all religion out of the world, and therewith an extirpation of the priesthood. *Preface to the defence of Municip. Eccl.*

Q. Are the clergy bound to defend the regal supremacy over the convocation, as to the time of its sitting ?

A. Could such a fine point be made out, yet surely it does not become a clergyman to help such a point forward : Let us leave that dirty work

work to be done by the professed enemies of religion and the order; but let not the hands of *Levi* be employed in it. *Atterbury's rights of convocation*, p. 38.

Q. Have the clergy a power to determine for the laity when they shall eat, and when not; or when they shall work, and when not; and what clothes they shall wear?

A. It is a question of fact whether the governors of the church have a power to appoint times of abstinence and fasting, and of appointing holy-days; and in some cases, of giving orders about clothes or not: and I think I shall be able to prove that she has such a power, and particularly as to clothes. *Hicks's preface to two treatises*, p. 92, 93.

Q. What, has the church or priest power in civil matters?

A. There are neither things nor persons exempt from the power of the church. *Wolf stript*, part 2. p. 33.

Q. What opinion ought we to have of our first reformers?

A. We ought to believe that *Henry VIII.* and *Edward VI.* set themselves in the throne of our Lord, and the Bishops of the church of *England* in those two reigns gave up the cause of Christ and his church, for which they ought

to have died martyrs. *Hickes's two treatises*, p. 243, 244.

Q. What think you of the reformation abroad?

A. They in *Sweden* pray not only for the church in general, but for the clergy, before the king; but the king in our liturgy is thrust in between the church and the bishops, upon the notion, I suppose, of his being head of the church; and the whole royal family are drawn in after him, as being heads in reversion. We improve, and seem to take care in the first place of our bodies before our souls, and for this world more than eternity; but they retain the primitive form in *Sweden*; they reform not backward. *Case of the regale*, Ed. 2. p. 28.

Q. What notion have you of the church of Rome?

A. That it is not only a ¹ true church, but that it has ² glaring advantages which other churches want. ¹ See all high-church writers from *Laud* down to *Hicks*. ² *Hicks's pref. to reformed devotions.*

Q. What opinion have you of the popish doctrines of confession and prayers for the dead?

A. I agree with *Sheldon*, archbishop of *Canterbury*, and *Blandford*, bishop of *Worcester*, who were of opinion (as the late dutchess of
York

York said) that there were many things in the Romish church, which it were very much to be wished we had kept ; as confession, which was, no doubt, commanded by God : that praying for the dead was one of the antient things in Christianity : that, for their parts, they did it daily, though they would not own it. And one of them said, if he had been bred a catholic, he would not change his religion. *History of England in folio, vol. 3. p. 293.*

Q. *What is your opinion of the inquisition ?*

A. Till now I never understood the reason of the policy and prudence of the *Spaniards*, in suffering the inquisition amongst them : and certainly it will never be well with us, till something like to the *Spanish* inquisition be in *England*. Howel, Recorder of London, in the trial of Penn and Mead at the Old Baily, 1670. Vid. first volume of the Phenix, p. 319.

Q. *Do you believe the national church of England to be a true church, as well as the church of Rome ?*

A. No surely, for our thirty-nine articles hereto annexed, affirm they are all in a schism, and out of the church ; and the prayers of her clergy are sins, and their sacraments sacrilege.

Q. *What opinion have you of the Gallican church, in which he who is called the pretender is educated ?*

A.

A. They have limited the supremacy of the Pope to the constitutions of their own national church ; and if they keep as clear of the regale, their reformation will exceed ours. *Case of the regale*, Edit. 2. p. 258, 265.

Q. *Why do not you unite then with the Gallican church ?*

A. The *English* convocation not being suffered to sit while that of *France* lasted, rendered any treaty between them impracticable. *Ibid.* p. 263.

Q. *Have you as good an opinion of the English papists as of the French papists ?*

A. The generality of the roman catholics in *England* are of the same sentiments with the *Gallican* church, concerning the supremacy of the papal see ; and it is the papal supremacy alone which stands in the way to oppose such a glorious reunion. Let the Pope confirm the decrees of the national council of *France* in 1682, and I dare say we shall not long quarrel about his supremacy. *Ibid.* p. 256, 260, 262.

Q. *Which is worst, the papal or the regal supremacy ?*

A. I shall only tell you that the usurpation of the Pope on the episcopate made the Bishop of *Spalato* come over to *England* ; but finding here a more heterogeneous erastianism, he returned. *Ibid.* Ed. 1. p. 142.

Q.

Q. *What was the reason it proved so hard a task to keep our kings from running over to popery?*

A. They had rather submit themselves, though with hazard of their crowns, to a foreign bishop, who asserted a superiority over them, both in temporals and spirituals, than to have no bishops at all to be subject to even in spirituals: which is indeed to be quite out of the church. *Ibid.* p. 133.

Q. *Why do you reckon Charles I. to be a martyr?*

A. Because he set himself for the rescue of the church from the incroachments of the secular courts and erastian laws. *Ibid.* Ed. 2. p. 131.

Q. *Was there any crime greater than Lucifer's rebellion against God?*

A. The fact of 48 was going beyond Lucifer in his own way of pride and insolence. *Binks's 30th of Jan. Sermon to the convocation,* p. 15.

Q. *What character does Archbishop Laud give Charles I?*

A. That he was a gracious prince, that knew not how to be or be made great; and trusted false, cowardly, and perfidious men. *Laud's Hist. of his troubles and trials,* p. 178.

Q. Do the clergy turn themselves into ridicule?

A. Yes, by their being a well-powdered clergy. Alas, sir, do these men think to convert souls, or can they imagine the people think that they themselves really believe what they preach, when they look more like the vainest of laymen than priests? *Hicks's two treatises*, p. 132.

Q. What think you of the clergy that swore to the government contrary to their consciences?

A. They who comply with the government, and yet retain their old principles, are far the best, the wisest, the honestest and most numerous of all the clergy. *Preface to the remarks on some late sermons.*

Q. What do you mean by retaining their old principles?

A. I mean helping to support the *Jacobites*, honouring them in their hearts, being jealous for the royal family, and watchful for the times of healing and refreshing, when they may come again to communion with them under their rightful bishops. *Preface to some discourses on Dr. Tillotson and Dr. Burnet.*

Q. What reflections would a man be tempted to make on the clergy's coming in to the government at the revolution?

A. By their conduct one would be almost tempted to look on all religion as a mere cheat, and to believe that they themselves owned no God. *Loyal Martyr vind.* p. 36.

Q. *What do the clergy believe at present?*

A. *I know not, but they must be brought to believe at last, that God is stronger than the devil. Preface to the case of the regale,* p. 22.

Q. *Do the clergy any way gratify the deists?*

A. The deists of this age must needs be pleased to see what use we (the clergy) make of revealed religion, or rather how shamefully we abuse it. *Dr. Edwards's brief remarks on the Archbishop of Dublin's Sermon,* p. 23.

Q. *What must we think of the low-churchmen?*

A. That they are trimming villains, who are not, and by their principles are obliged not to be, Christians. *Sacheverel's character of a low-churchman,* p. 21.

Q. *If the church be in danger, from whence comes it?*

A. Why, from our going off from our old principles, and shuffling with our consciences; our trifling with our oaths, and bringing down the high and holy name of God to our own vanity, to secure our present little inconsiderable interest. *Affize Sermon, before the univer.* Q. of

of Oxford, July 19, 1705. preached by Mr. Tilly,
Fellow of C. C. C.

Q. Pray repeat the scale of sinners ?

A. The Jew crucifies his Saviour, the Socinian and Mahometan ungod him, the Papist devours him, the Calvinist believes God from all eternity to reprobate the whole world but himself and his brethren ; but an *English Fanatic*, the greatest monster of them all, rends the church into schism, anathematizes bishops, sets up lay-elders, and occasional conformists. Sacheverell's *Sermon at Oxford, 1704. p. 50.*

Q. What think you of a rich citizen ?

A. That there is no plague in the church comparable to a rich citizen. *Bishop Parker.*

Q. Is it lawful for laymen to keep those lands that in popish times were dedicated to superstitious uses ?

A. No ; for there lies a heavy curse on the nation, which cannot be removed without restitution of what we have robbed from God. *Essay of Tithes, p. 127.*

Q. But is it not better they should be in the hands of lay-protestants, than of monks and friars ?

A. The scandalous and sacrilegious impropriations of tithes made by the popes, were worse diverted by those who should have restored them. *Dissert. con. Eccl. Hist.*

Q.

Q. *Is the crown a gainer or a loser by these lands?*

A. So much has the crown gained by accession of sacrilegious wealth, as from imperial dignity and propriety paramount in all the lands of *England*, to become an honourable beggar for its daily bread. *Essay of Tithes*, p. 160.

Q. *Is it lawful for the clergy to recede from a doctrine they have long taught, particularly that of passive obedience?*

A. What a guilt as well as disgrace would it justly devolve upon the clergy, to recede from any principle of our excellent church; especially from what has been so long retained and boasted of, as its peculiar character! *The speech spoke by Dr. Sacheverel*, p. 6.

Q. *What ought every one to do that wishes well to the church?*

A. Every one that wishes it well, ought to hang out the bloody flag and banner of defiance against the dissenters. *Sacheverell's political union*, p. 23.

Q. *May one talk inconsistently for the good of the church?*

A. Yes; in one sermon I say, that the cry of popery has been always the trumpet to all the sedition and rebellion that ever infested the nation;

tion; and that it is a party-word, to exasperate and frighten the rabble with groundless jealousies and fears. Sacheverell's Oxford *Affize Sermon*, pag. 36. *Ed.* And in another sermon I may say, that the roman catholic agents and missionaries swarm about this great city, and debauch the subjects in every corner. *His Sermon at St. Paul's*, Nov. 5. 1709. pag. 18.

Q. What are damnable sins in politics?

A. To preclude the next heir from his right and succession to the crown, and to affirm that the sovereignty of *England* is in the three estates, viz. king, lords, and commons. *Decree of the University of Oxford against pernicious books, damnable doctrines, &c. now ordered by the lords to be burnt by the hands of the common hangman.*

Q. Have the lords and commons any share in the making laws?

A. Yes, as much as a beggar has in my alms. *Bishop Womack's short way to a lasting settlement*, p. 24.

Q. Is there no difference between true-born Englishmen and Turkey slaves?

A. All subjects must be slaves as to the particular of their lives and liberties: and the doctrine of the bow-string is declared by act of parliament. *Hicks's Jovian*, p. 219, & 242.

Q.

Q. *What, is it lawful to resist on no account whatever?*

A. No, it is not lawful to resist for the maintenance of the lives or liberties of our selves or others; no, not for the defence of religion, no nor for the preservation of a church or state; no nor yet, if that could be imagined possible, for the salvation of a soul; nor for the redemption of the whole world. *Bishop Sanderson in Sacheverell's collection of passages, p. 6. folio.*

Q. *Which is the best way of supporting this doctrine of passive obedience?*

A. To raise a popish and jacobite mob, and pull down meeting-houses; and then charge it on the dissenters, as we did the popish plot and the burning of London.

Q. *What opinion have you of the dissenters loyalty?*

A. They think to carry every thing by factious caballing, both at home and abroad, by bribery, subornation, and everlasting lying, (their great *arcana imperii* and mysteries of state) and to bear us down by their impudent boasting of the number of their *legion*, who are always ready at the watchword and signal given, to mob the house of commons, assassinate her majesty, and join with any foreign enemy to invade the kingdom, and subvert our church and government. *Sacheverell's rights of the church of England, p. 6. of the remarks.*

Q.

Q. How could the high-church clergy on their principles withdraw their allegiance from King James, declare King William to be rightful and lawful king, abjure the pretender, and swear to the present government and protestant succession?

A. Egad, Sir, I shall tell you plainly, that I am not at leisure, nor shall not be at leisure, nor will not be at leisure, to say one word to you about this matter. Powel's letter from Bath, for the information of his puppets.

Dr.

Dr. *HICKES*'s

Thirty Nine ARTICLES.

Note. *These thirty-nine propositions or articles are not only cited in the appendix to the character of a primitive Bishop, as Dr. Hicks's; but the first four of them are set down by the doctor himself, in his preface to his two treatises, page 5.*

I.

FIRST I affirm, that the Catholic Church is the * kingdom of God, as it is called in Scripture; as also the city and house; that is, the family of God. It is also called a † polity or commonwealth of *Israel*, and the body of Christ, to signify unto us, that it is a spiritual society and incorporation, whereof all Christians are members.

II.

* St. Mat. xvi. 28. St. Mark. ix. 11. St. Luke ix. 17.
2 Pet. i. 11.
† Rev. xxi. 2. Gal. iv. 26, Ephes. ii. 19. Heb. iii.
6. Colos. i. 18.

II.

That this *spiritual kingdom*, or *incorporation*, had a being in the world, independent on the secular power, for above three hundred years before the government of it was interwoven with the secular government and laws.

III.

That *Christ* is the King of this spiritual kingdom and head of this spiritual incorporation, and the * bishops his chief *ministers* and *vicegerents*; to whom, in their respective jurisdictions, he requires obedience from all his subjects, of what temporal quality or degree whatsoever.

IV.

That for this reason the church, or incorporate body of christians, is said to be a † *royal priesthood*, or kingdom of priests; and our *priests*, I mean our *chief priests*, are for the same reason said to be *regal priests*, or *kings* as well as *priests* unto God.

V.

That every diocese and province in the catholic church, is a part of this kingdom, or members of this particular incorporation.

VI.

That the government of dioceses, or particular districts of this incorporation, is *single* and *monarchical*;

* St. Mat. x. 40. St. Luke x. 16.

† St. Pet. ii. 9. comp. Exod. xix. 6.

ethical; but the *government* of *provinces*, and of the *whole* corporation, commonly called the *catholic church*, is *collegiate*, with respect to the several *bishops* who are fellows, or lawful colleagues in the sacerdotal power under Christ, the high-priest of the catholic church.

VII.

That these are colleagues, or fellows in the sacerdotal power Christ hath committed to them: And all are bound to maintain correspondency or communion with one another, and to ratify one another's acts.

VIII.

That what is done by one of them, admitted into the spiritual corporation, or excluded from it by any of them, is admitted and excluded by all.

IX.

That men become subjects of this kingdom, or members of this spiritual incorporation by baptism; and that all Emperors and Kings, whether absolute, or limited in the exercise of their regal power, become *subjects* of it by baptism, as well as other men.

X.

That men, not as men, but as Christians, are subjects of this kingdom, or members of this spiritual incorporation.

XI.

That all Christian Emperors and Kings, as well as others, cease to be members of this cor-

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poration, or subjects of this kingdom, by lawful excommunication, apostacy from christianity, heresy, or professing doctrines destructive of the catholic faith; as also by *schism*, which, in the church-subjects, consists in withdrawing their subjection and obedience from their *rightful bishops*; and in bishops or church governors, in refusing or breaking off communion and correspondence with their *rightful fellow-bishops*, without cause, or by *invading* one another's spiritual rights, contrary to the fundamental laws of the sacerdotal or episcopal college, and that spiritual union, wherein the polity of the sacerdotal college, the being and well-being of the church, as a society, doth consist.

XII.

That as when differences and divisions are in any civil corporation, the true corporation is in the rightful head, and the members that adhere to him; so in every diocese the church is in the rightful bishop and his flock, though never so small in number: and in every province, the episcopal colleagues are in the rightful primate, and those bishops and their flocks that adhere to him; so in every diocese, the church is in the rightful bishop and his flock, though never so small in number; and in every province, the episcopal college is in the rightful primate, and those bishops and their flocks that adhere to him.

XIII. That

XIII.

That all the promises of the gospel are made to christians, as actual members of the church : and as no man, how eminent soever for personal virtues, can in the ordinary way of salvation claim the benefit of them, before he is a member of the church; so no man, who by any act of his own, or of his rightful bishop, ceases to be a member of it, can lay any claim to them, or any of them, not so much as remission of sins.

XIV.

That all Christians, emperors, and kings, as well as others, who adhere to unlawful usurping bishops, and join in communion with them, do by their schismatical adherence cut themselves off from the church; that is, the body of Christ; and so by their own act and deed cease to be members of that spiritual corporation: and are no longer *in*, but *out* of the *church* (which is the body of Christ) and so remain, as long as they continue in the schism.

XV.

That in all controversies about right amongst bishops, it is the duty and eternal concern of Christians, as Christians, to enquire into the titles of the contending parties, and to be as faithful to the rightful bishops, as temporal sub-

jects, by the temporal laws, ought to be to right-ful kings.

XVI.

Emperors and kings get nothing by baptism, or becoming Christians, more than other men, but a stronger obligation to defend the church of Christ, and all its rights; and particularly the polity or government of it by the royal priesthood of bishops, without which it cannot be a church.

XVII.

That it is one of the principal rights of the church, for the bishops, or *regal* priests of it, as to constitute, so to deprive one another by their collegiate spiritual power.

XVIII.

That baptized, or Christian emperors and kings, and the states of their empires and kingdoms (if Christian) are equally subjects of the church, and have the same obligation of subjection and obedience to the sacerdotal power, or bishops within their own dominions, as in any other part of the catholic church.

XIX.

That the *regent*, or sacerdotal college of the church, loses nothing of the power, authority, or jurisdiction, or other rights it hath from Christ,
by

by the state's turning Christian, or by the union of the church with the state.

XX.

That this union which the church and state, or of the spiritual with the temporal sovereigns, and the interweavings of the one with the other, are *ipso facto* unweaved, when the state persecutes the church.

XXI.

That the state as truly persecutes the church, when the temporal persecutes the spiritual *sovereigns*, and those that adhere to them for any moral duty, as for truth, righteousness, and the common faith of mankind; as when they persecute them for professing any article of the Christian faith: and more especially it is a most grievous persecution of the church, when the temporal drive the spiritual *sovereigns* from their flocks, for adhering to them.

XXII.

That nevertheless it is the indispensable duty of their flocks to adhere to them, as their rightful bishops and confessors, and to *separate from the communion of those, who usurp their thrones, though they suffer death for so doing*; as in times of controversy between the rightful and usurping bishops, many faithful Christians of all ranks have done.

XXIII.

That the union or interweaving of the civil with the ecclesiastical laws and government, gives the state no more right, or pretence of right to usurp over the church, or to invade its spiritual rights, than the church to usurp over the state, or to invade its temporal rights.

XXIV.

That the state usurps it over the church, and plainly invades its rights, when the temporal pretend to deprive the spiritual *sovereigns*, and dissolve that spiritual union, that is between them and their flocks.

XXV.

That in a mixture or intermixture of the civil with the ecclesiastical laws and government in a Christian state, every Christian subject (the king not excepted) ought to distinguish the rights of the one from the other, especially in times of controversy between them; and to give to the church, or spiritual *sovereigns*, the things of the church; and to the state, or temporal sovereigns, the things of the state.

XXVI.

That the best and surest way for any Christian prince or subjects to know what things belong to the church, is, to inquire what power, authority,

thority, or jurisdiction and rights, the antient priesthood, I mean the apostles, and their successors the bishops, claimed and exercised, not only without, but against the consent and commands of the secular potentates, before the union with church and state.

XXVII.

That when the state invades the rights of the church, all Christian people, as Christians, or spiritual subjects to the royal priesthood, are bound to defend the rights of the Christian church, and the bishops of it, which are their own Christian rights, against the state, as much as they are bound, under the relation of temporal subjects, to defend the rights of the state, which are their own civil rights, against the church, when she invades them.

XXVIII.

That the safety and security of the church, as a society or corporation, and of the Christian faith, which is committed as a trust unto it, as such, consists in the peoples faithful adherence to all the rights of it; but more especially, in adhering to the rightful bishops against the intruders, how numerous soever, and never forsaking their fidelity and obedience to the rightful bishops, howsoever persecuted or oppressed.

XXIX.

That all emperors and kings, as well as others, forsake *rightful bishops*, and their *fidelity* and *obedience* to them, who set up *usurpers* in their *thrones*, or who uphold, maintain, and defend them who are so set up, or who own their pretended authority, by submitting to their jurisdiction, or living in communion with them.

XXX.

That a Christian emperor or king, or sovereign Christian state, though they may have more power and opportunity, and greater temptation, yet have they no more right or authority to invade the rights of the church in their own dominions, than in any other part of the catholic church.

XXXI.

That the *regent*, or episcopal college, in consideration of protection from a Christian state, may, in some cases, modify the exercise of her just power, and make some grants and concessions to the state, upon promise and in trust and confidence that they will not be abused or turned to her hurt or prejudice; as not to call *synods*, without acquainting the king, and obtaining his leave, if possible not to make foreigners, or clerks of foreign alle-

allegiances, *bishops* ; to make no *bishops*, but persons supposed to be worthy, and duly qualified, of the king's nomination ; to grant builders and endowers of churches the honour and privilege of presenting worthy clerks to serve the cures of them and their families : not to instance in many more things of the like nature wherein concordats have been used to be made between church and state.

XXXII.

That the church *regent*, or episcopal college, is bound to resume these grants, and concessions, and concordats between them, when the state abuses them knowingly and wilfully to the mischief of the church, *e. g.* As to the bringing in and promoting of idolatry and heretical doctrines ; to the making and fomenting of divisions and schisms ; to the invading of sacerdotal powers, rights, or functions ; or robbing the priests of their tithes, or any other way ; to the apparent ruin of the church, as by abolishing the priesthood in either or both the orders thereof.

XXXIII.

That for want of knowingly and duly considering these things, many Christians, to the great peril of their souls, have taken the wrong side with the church, against the state in the *Roman* pale, and with the state against the church, in

these three kingdoms, and other reformed countries; particularly, in this kingdom, many false, unchristian maxims, prejudicial to the character of the episcopal college of our high-priests, extremely hurtful to the church, and detrimental to the Christian religion, which are received for law, and lawful which ought not to be so in any Christian state. Such are these that follow: *That patronage, or the right of presenting clerks to cures, is a lay-fee. That tithes and offerings may become lay-fees. That bonds of resignation are lawful. That the king is supreme ordinary. That canons made by the church regent, or episcopal college, oblige not Christian people in conscience, without or against the king's consent; and that they ought not to be received by them as canons, or spiritual laws of the church, without his leave, or an act of parliament. That kings, though subjects of the church, as well as other men, ought not to be excommunicated, how wicked soever they are. That a king, by an act of parliament, may deprive bishops, and dissolve the relation between them and their flocks. To this I may add the writ of quare impedit, founded upon the first of the former false maxims; the ill use of prohibitions; the last appeal or resort of our church in spiritual causes; the unchristian acts of parliament, touching the election and consecration of bishops, &c. which, I think, I am able to shew, have*

have been the natural as well as judicial causes of all the miseries in the church and state among us for many years; and of the great atheism, deism, or unbelief of revealed religion, contempt of the priesthood, even of the royal priesthood itself, scepticism or indifference in religion; together with all the heresies, schisms, immoralities, and height of profaneness, that now overflows the land. I could give other instances of false unchristian maxims, and unrighteous laws, usurpations, which have almost quite destroyed the power and authority of the episcopal college, and with it the discipline of the catholic church of England; which, by the first article of *magna charta*, as well as by Christ's laws, ought to be free. But instead of enjoying her freedom, her own sons have made her a slave, to the great decay of Christian faith, and the great dishonour and contempt of Christ; from whom our high-priests claim all their spiritual rights; under whom they are supreme over the church, which Christ hath purchased with his blood.

XXXIV.

That schism in the church, when it consists only in withdrawing our subjection and obedience from our rightful bishops, is the same thing in Christ's kingdom, or any part of it, as sedition in the state, or kingdoms of the world. But when

it comes to resisting and opposing the rightful bishop, or driving him out of his *throne*, and placing an usurper in it, then it answers to rebellion in both cases: it is the sin of *Corah*, *Dathan*, and *Abiram* in the ringleaders, though they be prelates, kings, or princes, and of their company in those that follow and assist them, and adhere to them, as hath been observed by St. *Clement* and St. *Cyprian*, and all the holy fathers that have written about schism.

XXXV.

For Christian secular powers to drive rightful canonical bishops out of their *thrones*, by secular force, is plainly a *dethroning* of the spiritual sovereigns by the spiritual subjects; a driving away the shepherds by the sheep; the fathers by the sons; and, by consequence, utter rebellion against Christ, as well as an outrage upon the rights of the church.

XXXVI.

This way of *dethroning* and *depriving* lawful, rightful bishops, is in itself utterly null and void from the beginning, though done by lawful secular power, whose temporal magistrates may punish bishops as well as other subjects, by imprisoning, fining, or banishing of them, or by death itself: but they have no power or authority to deprive them indeed, no more than the bishops,

as they are spiritual superiors, have to depose kings, though they may and ought, when it is requisite, to inflict spiritual censures upon them, as impose penances, suspend them from the sacrament; nay, even to excommunicate them, as well as other persons, when it is requisite for God's glory, the safety and honour of *religion*, and the preservation of the *church*. But here, to prevent misconstruction, it is to be understood, that such excommunications have no other than spiritual effects, and ought not to be drawn into any consequences against the king's temporal rights, or regal dignity and government.

XXXVII.

Bishops *dethroned* and *deprived* by secular powers, upon any pretence whatever, ought not to *submit* to such deprivations; because such submissions would be a giving up their authority and jurisdiction, which they derived from Christ alone, to the incompetent secular powers; a betraying their own order, and the rights of the episcopal college, and the defence of the church; which Christ, with all its rights, as well as doctrines, hath committed unto their charge and trust.

XXXVIII.

That it is the duty of the clergy and people, to adhere to their bishops and confessors; but because such deprivations are null and of no effect, these

these bishops so deprived remain their bishops, still; and as long as they remain their bishops, they cannot in conscience be discharged of their fidelity and obedience to them, howsoever oppressed by the secular powers.

XXXIX.

That the *dethroning* and *depriving* of rightful bishops, by the secular powers, for adhering to their Christian duty, is yet a greater sin, and also receives further aggravations, when those secular powers are not lawful, but usurping powers. Those *priests*, or *bishops*, who dare usurp the *thrones* of their fathers or brethren so unjustly, so illegally, so invalidly deprived, and driven from their *thrones*, are of all others the detestable usurpers, breakers of the most sacred bands of peace, amity, subordination, and charity, by which the kingdom and city of God doth subsist. They are *Corahs*, and *princes* of *schism*, from whom the lord's people, by the laws of the gospel, and the doctrines of the catholic church, ought to *separate* at the *peril* of their souls. Their electors and consecrators are architects of the *schism*, and in the same degree of guilt with them. The *rightful bishops*, that join in communion with them, become *colleagues* in the *schism*, and forfeit their rights by so doing: those that are so consecrated and ordained by them, are continuers, supporters, and propagators of the *schism*, and partake

take of the same guilt with them. To conclude : as they are all in the schism, so they are all out of the *church*, and can perform no acts of *priesthood*, neither from men towards God, nor from God towards men, that are of any virtue or force. God ratifies nothing in heaven, which they act in his name upon earth ; he is not obliged to hear their prayers : their ministry can claim no benefit of God's promises ; no, not of his assisting grace, nor of remission of sins, though they beg it at the sacrament, through the merits of Christ's blood. To be short : the prayers of such bishops are *sin*, and their sacraments *sacrilege*. And though they, or any that adhere to them, should die martyrs in the *schism*, their *martyrdom* would not be accepted by God ; they would lose the crown of glory promised to it.

taken of the same good with them. Forasmuch
as they are all in the liberty, to live a life
of the heart, and can perform the will of
neither from men towards God, nor from God
towards men; that are of any virtue or force.
God having nothing in heaven, which they
in his name can do; he is not obliged to
their prayers: their inability to perform
of God's promises; not of discharging grace,
nor of salvation of his, though they be as the
scapegoat, through the merits of Christ's blood.
To be short: the prayers of such persons are
as their sacrifices, which are not accepted
of God: they are as the smoke of incense,
in the fire, their prayers would not be ac-
cepted by God: they would be the crown of
glory promised to him.

AN
ADDRESS
TO

CONFORMING ARIANS,

Both among the

CLERGY and LAITY.

First Printed in the YEAR 1735.

ADDRESS

TO

CONFORMING ARIANS

THE

CLERGY AND LAITY.

First Printed in the Year 1732.

A N
ADDRESS, &c.

WE live in an age, that glories in the denomination of *the age of liberty*. men now claim a right, and take the liberty, to dispute every thing that comes in their way, and to pass what censures they please upon things, by wiser heads treated with the profoundest reverence. Many have taken the liberty to cast off all regard for revealed religion, while various others, who pretend to have a sincere regard for the Christian institution, and to be members of the church of *England* itself, have departed from her faith, and presumed to condemn some of her most solemn forms. *Whiston* and *Clarke* have drawn them out of some of the paths, in which their tender mother, the church, had instructed them to walk; and yet, which is an instance not

not only of their disobedience to her decrees, but of their own inconsistency too, they pay a devout respect, at least in pretence and appearance, to her dictates in some instances, while they dare openly to contradict and despise her in others, of equal, if not greater, importance. This behaviour is so full of *contradictions*, and scandalous *double-dealing*, and is so like *Judas's* saying, *hail master*, while the *kiss* was designed to *betray* him, that every obedient son and faithful member of the orthodox church of *England*, cannot but look upon it with the utmost grief and indignation.

The church, as a tender mother, with yearning bowels, aloud calls them to return to the faith she taught them, but which they are now undermining, and destroying. If they will not hear, and be reclaimed, she must renounce *them*, and all relation to them. Her faithful, and learned sons and champions, the *Waterlands*, the *Knights*, the *Berrimans*, and others, whose names future generations will have cause to remember, have manfully defended her sacred doctrines, and articles of faith. These and other orthodox sons of the church of *England* do, with the greatest consistency and sincerity, join in all her established forms

forms of worship. But are the conforming *Arians* equally sincere and consistent? I suppose they do not need to be convinced, that they are not. They *know* that while they read our excellent *liturgy*, they read one thing, and mean another, or at best mean nothing at all. This is such a scandalous practice, that I should be glad to make them ashamed of it. I will, by God's help; do my endeavour. And first I shall address myself to those of the *clergy*, who still continue to read the *liturgy*, though they have renounced the orthodox doctrine of the holy and blessed *Trinity*, and are in the sentiments of *Whiston* or *Clarke*.

Gentlemen,

For it is hardly consistent with sincerity to say, *reverend sirs*; since your *apostatizing* from the sacred doctrines of the church, and your *unchristian* behaviour in reading prayers, which you do not believe, have undermined all foundations of reverence towards you: I say therefore,

Gentlemen,

The honour of God, the interest of religion, the reputation of the church of *England*, and the care of your own salvation,
loudly

loudly call upon you to consider what you are doing. If you will be priests of the church, if you will be maintained out of her revenues, if you will read her forms, and undertake to instruct her people, you ought to receive her sacred faith, and to keep it whole and intire. If you do not receive her faith, you ought not to read her forms, or receive of her revenues. Take your choice. Only withal remember, that your compassionate mother, the church, had much rather you would return to her faith and obedience, than make farther schisms. But this is certain, that you are now in a very wrong and dangerous way.

For God's sake, *Gentlemen*, think a little, how many, how full, and how strongly expressed those passages of the *liturgy* are, which you weekly read and do not believe one word of, and how absolutely inconsistent this practice is with christian simplicity, and godly sincerity, and even with the honour of a gentleman.

The first that comes in your way is the *doxology*, soon after the *Lord's-prayer*, in the morning service.

The *rubrick* is, "Here all standing up, the priest shall say;

Glory,

Glory be to the Father, and to the Son, and to the Holy Ghost.

Ans. *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

A little after, the church in her great wisdom, for the more effectual security of the important doctrine of the *Trinity*, and exclusion of all *heretics* from ministering in holy things, ordains, "At the end of every *psalm* throughout the year, and likewise at the end of *Benedicite Benedictus, Magnificat, and Nunc dimittis*, shall be repeated, *Glory be to the Father, &c.* as above."

Every time then that you perform the public service, whether on a *Sunday*, or a *Week-day*, whether in the *morning*, or in the *afternoon*, you are obliged to read sometimes one *verse*, sometimes the other *verse* of this *doxology*; but with what sincerity, conscience, or honour, I must enquire of you. The truly orthodox clergy find no difficulty here; but you, who have imbraced the *Arian*, or *Semiarian* scheme, have raised many objections, and have not scrupled to charge the church with asserting here what is false in fact: You pretend, that glory was not given to the *Holy Ghost* in the beginning. To support this pretence, your champions, *Whiston* and *Clarke*, have

have published catalogues of the *doxologies*, that are to be found in the writings of the *new testament*, and of the *primitive fathers*; among which they assert there is not one, in which glory is ascribed to the Holy Ghost. From hence they infer, in direct contradiction to the judgment and determination of the church of *England*, that glory was not given to the Holy Ghost, in the beginning of Christianity: And the same, we know, is the professed sentiment of all their heretical followers. But pray, *gentlemen*, what have you been doing by publishing this your opinion to the world, but shamelessly discovering your own hypocrisy? Is it so indeed, as you pretend, that glory was not given to the Holy Ghost in the beginning of Christianity? Do you in earnest believe this? Then how can you adventure to say the direct contrary every time you perform divine service? Is it not evident hypocrisy, is it not a known lye, to say, *Glory be to the Holy Ghost, as it was in the beginning*, when you are persuaded in your own consciences it was not so in the beginning at all? He that can shuffle off this, can be bound by no words whatsoever. What can you mean by the *beginning*? Do you mean, *as it was in the beginning of the reformation*, or in the beginning

beginning of the *fourth century*, in which times you yourselves will allow, that glory was given to the Holy Ghost? If this be your meaning, then the sense of what you say in the solemn worship of God is this: "Though we know
 " that glory was not given to the Holy Ghost
 " in the first ages of Christianity, and there-
 " fore ought not to be done in any age; yet
 " we pray that glory may be given to him,
 " in the same *doxology* with the Father and the
 " Son, as it was done in the beginning of
 " what we esteem to be *antichristianism*: We
 " pray the church may now and always imi-
 " tate the *false* worship invented by *Athana-*
 " *sius*, and his adherents?" This is the plain
English of what you say, if by the *beginning*,
 you mean any time since the beginning of
 Christianity: And if you mean the *begin-*
ning of Christianity, as you know the church
 does, you are at as great a loss how to inter-
 pret the word *as*. Perhaps, you will say,
 you understand the whole passage thus: "Glo-
 " ry be to the Holy Ghost, in the same man-
 " ner, and in the same sense, as it was given
 " to him in *doxologies* in the beginning of
 " Christianity;" and then your interpretation
 will be, that as you think glory was not then
 given to him at all, so now you do not give
 VOL. II. S glory

glory to him, though you say, *glory be to the holy ghost*, this is such horrid trifling in divine worship, as no honest man can bear. Verily, gentlemen, if the *doxology* had been put thus, *glory be to the father, to the son, and to the holy angels, as it was in the beginning*, I cannot see but you might have used it, as well as you now do the other. You cannot make any objection against this *doxology*, but what, according to your scheme, lies against the other. And upon your own principles, you cannot vindicate your giving glory to the holy ghost by any arguments, but what will equally vindicate your giving glory to the *holy angels, together with the father and the son*. What if glory was not given to the holy angels in the beginning of Christianity? yet, what should hinder your saying, *glory to the holy angels, as it was in the beginning*. Since you can say this in the very same sense, and with the same truth, as you can say, *glory be to the holy ghost, as it was in the beginning*. All you mean by it, I suppose is, let all *that* glory be given to the holy ghost, which was given in the beginning of Christianity. In the same sense you may even add, *glory be to the virgin mary, as it was in the beginning*; for certainly you would not stick to desire that all *that* glory may be given to the blessed Virgin, which was given in the beginning of Christianity; that she might have as much, though no more. And yet

yet in fact, the *naming her in a doxology, together with the father, and the son*, is giving her more glory than was given her in the beginning. And, according to your way of talking, the naming the holy ghost in a *doxology* after this manner, is actually giving him more glory than was given him in the beginning of Christianity. So that your daily *practice*, of naming the holy ghost in the *doxology*, is a direct contradiction to the *meaning* you put upon the *doxology* itself ; that is to say, you speak gross and known untruth every time you repeat the church's *doxology*, that is, every time you officiate : this is not all, what sense do you put upon the last clause of the *doxology, and ever shall be*: do you really believe that glory shall be given to the father, son, and holy ghost, *together in one* and the same *doxology*, in all future ages of the church ? if you do not (as you profess you do not) believe this, with what truth, or sense, can you continually say, *glory be to the father, and to the son, and to the holy ghost, as it ever shall be, world without end, Amen* ? is there any sense, in which you can say this, wherein you could not as well add, *and glory be to the holy angels, and to the virgin mary, as it ever shall be* ?

You see, gentlemen, that your manner of dealing with the church's sacred *doxology*, is full of shuffling and contradiction ; and at the same time, would equally vindicate you in doing what I hope you are not yet hardened enough to think

allowable, viz. in giving glory to the holy angels, and to the blessed virgin, in the same *doxology* with the father, and the son. This practice of yours opens a gap to all manner of hypocrisy, and all double-dealing: this hypocrisy of yours is the more shocking to all that observe it, because it is *repeated again, and again, several times over*, in every time of your reading the *liturgy*. And how can you expect your people should think you men of *common honesty*, when they see you live on in the daily repetition of this *double dealing*, without amendment, or remorse, is beyond my comprehension.

But, as bad as this hypocrisy is, it is *not* as bad as that which attends your reading the *confession of our Christian faith*, commonly called, *The creed of St. Athanasius*. For here you not only read what you do not believe one word of, but proceed even to such a height of impiety, as to read a sentence of damnation against all that do not believe this creed, and against your own souls in particular. The creed says, *except every one do keep this faith whole and undefiled (which you know you do not) without doubt he shall perish everlastingly.—He that will be saved must thus think of the Trinity*, in a manner infinitely different from what you do. *This is the catholic faith, which except a man believe faithfully, he cannot be saved*. These are the declarations which you make in the solemn worship of God, whereby you
con-

concur with the orthodox members of the church in pronouncing your own condemnation. If this be consistent with virtue and honour, surely there is no such thing as vice in nature. If there be any such thing as vice in the world, surely it must be a wickedness for you to say, that men shall without doubt perish everlastingly for believing those doctrines, which you yourselves believe, and which you pretend to receive as the truths of God. Is not this direct and impious blasphemy against God, for *you* to assert in the most solemn manner in his worship, that he will damn men for not believing what you think he looks upon as nonsense, falsehood, and a contradiction? is it not direct blasphemy in *you* to say, that a good God will damn men for believing that very doctrine, which (according to you) he himself has taught? with what face can you preach against blasphemy, when you thus impiously allow yourselves in uttering such shocking blasphemy in the presence of God, and of his congregation? with what face can you reprove a man for saying, in common conversation, *God damn my soul*, when you, at a time of greater solemnity, dare to pronounce damnation on your souls? verily, it is time to reform, or else your sentences will be fulfilled by a righteous and jealous God. At the same time, you must not wonder that the people think contemptibly of *you*, and are afraid to trust you in the common affairs of life. For your hypocrisies, fal-

shoods, and blasphemies, committed in the most sacred assemblies, and in the more immediate presence of God, have convinced them, that your conscience is seared, as with a hot iron, and that the same conscience and principles, or rather, the same atheism and infidelity, which permit you thus to trifle with the eternal God, and with your own souls, in solemn worship, will as well permit you to commit any act of *secret* fraud and villainy : if after this they refuse to trust you, you must blame yourselves.

When the church's incomparable *litany* is solemnly read by *you*, it shocks one to hear *you* say, *O holy, blessed, and glorious Trinity, three Persons, and one God, have mercy upon us, miserable sinners.* Do not you know that the *trinity*, or three persons here meant, are the same as are mentioned in the divine Form of *baptism, the Father, the Son, and the Holy Ghost* ? And do you indeed believe, that these three are one God ? Oh ! How would your tender mother, the church, rejoice, if you did thus believe ? But alas ! you declare upon all other occasions (except in divine worship, where you ought to be most sincere) that you do not believe one word of this doctrine ; nay, have the boldness to charge it as a gross contradiction. And yet, in solemn prayer, to the heart-searching and eternal God, you dare continually to assert, that the three persons are one God ; *i. e.* in plain English, you say to God himself, that that is true, which

which at the same time you believe in your consciences to be false: This is lying to the Holy Ghost: This is lying not to men, but to God. Beware of the fate of *Ananias* and *Sapphira*! Think of these things, when you go on to pray in the *litany*, *From hypocrisy,—and from all false doctrine, good Lord, deliver us.* How is this consistent with your hypocrisy in professing, in the same *litany*, a doctrine which you call *false*? Had not the poet too much cause to sing,

What makes all doctrines true and clear?

About two hundred pounds a year.

Again, upon the third Sunday in *Advent*, you do not stick to say, (though you do not believe it) *O Lord Jesus Christ,—who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end.* Though you own that Christ reigns *with the Father*, yet you do not believe, that he reigns together with the Spirit; since you deny that the spirit reigns at all. Nor do you believe, that Christ is one God with the Father and the Spirit, or that the Spirit is God at all. Notwithstanding this your secret persuasion, and public profession too, at other times you dare adventure to unsay it all again, not only in the conclusion of this, but many other prayers of the *liturgy* too: With what sincerity you may judge. In the *Collect* for *Whitsunday* the expression is a little altered, thus,—“Christ Jesus, our Saviour, “ who liveth and reigneth with thee, in the uni-

“ty of the same Spirit, one God, world without
 “end,” and yet you contentedly swallow it,
 though it is expressed more strongly than the former. For I would hope you are not ignorant, that
in the unity of the Spirit, signifies, *in union* (or together with) *the Spirit*; *i. e.* Christ reigns with
 the Spirit, and the Spirit with him, and the Father and Son, together with the Spirit, are the
 one God. All this you profess, when you read
 these words, without believing what you say.

The whole *Collect* for *Trinity-Sunday*, is strong
 against you in the following lofty expressions, *viz.*

“Almighty and everlasting God, who has given
 “unto us thy servants grace, by the confession
 “of a true faith, to acknowledge the glory of
 “the eternal *trinity*, and in the power of the di-
 “vine majesty, to worship the unity, we beseech
 “thee, that thou wouldst keep us stedfast in this
 “faith, and evermore defend us from all adverfi-
 “ties, who livest, and reignest, one God, world
 “without end.” -Instead of *having the*
grace to confess a *true* faith, you have the *impu-*
dence to confess what you call a *false* faith; and
 when you profess, in the awful presence of God,
 to pray, that God would keep you *stedfast* in *this*
 faith, of the eternal *Trinity* in *unity*, you do really
 pray (if you pray at all) that God would keep you
 stedfast in the belief of what you do not yet at all
 believe, and what you imagine God knows to be
 false.

false. You may, with as much honesty, and piety, pray to God to keep you stedfast in the faith of *Mahomet*. In praying thus, you impiously beg of God to deny his infinite perfections, to divest himself of his holiness, and to influence you to believe a lie. And in the beginning of the prayer, you blaspheme the most holy God, by telling him, that he has given you *grace to commit sin*, the sin of acknowledging for divine truth, what you really believe to be a contradiction. O shocking impiety, occasioned by your reading prayers which you do not believe ! I am not unapprised of the quibbles you make use of in interpreting the *Nicene* creed in the communion-office ; but quibble as you will, *one substance*, whether it signify one in number, or one in kind, can never signify *two substances differing in kind*, as much as a finite does from an infinite. And when you profess to *believe in the Holy Ghost*,—*who with the Father, and the Son together, is worshipped and glorified*, you are understood to mean, that the catholic church does worship and glorify the Holy Ghost, together with the Father and Son, and is right in so doing : whereas you pretend the worship of the Holy Ghost is an Innovation : But I pass these to set before you much stronger expressions. As,

The *proper preface upon the feast of the Trinity*, which runs thus : — “ O Lord Almighty,
“ everlasting God, who art one God, one Lord,

“ not one only person, but three persons in one
 “ substance : for that which we believe of the
 “ glory of the Father, *the same* we believe of the
 “ Son, and of the Holy Ghost, *without any difference, or inequality.*” This expression has appeared to be so obviously and infinitely contrary to the principles and concessions of the *Arians*, that some of them have declared, they have avoided reading it. But what excuse can you make for yourselves, who do read it ? Do you believe, that the Lord Almighty, the one God, is not one only person, but three persons in one substance ? Is it true, that what you believe of the glory of the Father, you believe the same of the Son, and of the Holy Ghost, without any difference, or inequality ? Is there no difference, in your opinion, between the glory of the Father, Son and Spirit ? Is the glory of the Holy Ghost, indeed, equal to the glory of the Father ? All this you say : and the church would rejoice if you herein really spoke your own sentiments : but she cannot but look upon you with contempt and indignation, when she perceives you herein trifle with God and man in the most solemn act of religion.

Besides this preface, which you read once in a year, there is a hymn, which you read or sing every time you administer the communion, in the following strong and significant expressions, taken from a *Greek* form, which you may find at the
 end

end of the Psalms in Dr. Grabe's *Septuagint*: "O Lord God, Lamb of God, Son of the Father, —thou *only* art holy, thou *only* art the Lord, thou *only*, O Christ, with the Holy Ghost, art most high in the glory of God the Father?" These lofty expressions, so admirably suited to the doctrine of the Trinity in unity, must be very shocking in *your* sight. Are they not evident blasphemy in *your* mouths? Can you say any thing higher of God the Father, than this, *He only is Holy*? When therefore you say this of the Son, do not you declare him to be absolutely equal to the Father, while, at the same time, you pretend that it is blaspheming the Father to set up another person in equality with him? What can you mean, upon the *Arian* scheme, by those words, "Thou *only*, O Christ, with the Holy Ghost, art most high in the glory of God the Father?" Which way do you turn your eyes, when you read these words at the altar? Do you then turn up your eyes to *heaven*, and think of what you are saying? Can you bear to look to the heart-searching Jesus, and say such things to him, as you believe to be as false as he is true? Do you think, that Christ, with the Holy Ghost, is *most high*? If you do not believe it, with what face can you flatter him with such fulsome compliments, as they must at best be, upon *your* scheme? Verily, if the emoluments of the church depended upon it,

it, you would not stick to say, that Christ is supreme *over and above* God the Father ; for you as much believe this, as you do his being *the most High*.

Gentlemen, I have now in the fear of God, and with hearty concern for your honour and salvation, set before you your own constant practice in its true light. Whenever you read the *liturgy* in the church, particularly, whenever you celebrate the holy sacrament of Christ's body and blood, you are guilty of the grossest falsehood, and prevarication, both with God and men. Let me freely ask you, Do not your consciences check you, *at the time*, when you *read* those passages, which you believe to assert false and impious doctrines ? Do your consciences never reproach you for acting this unchristian and hypocritical part in the solemn worship of Almighty God ? And what is it that silences the clamours of your consciences, but the consideration that your livelihood depends upon this conduct ? It is time for you, as you profess yourselves Christians and clergymen, to have less regard to the world, and to have more regard to the honour of religion, and of the church, and to the salvation of your own souls. When the world takes notice, as now it does, of your complying with the established forms of divine worship upon terms which you believe to be unlawful, merely to secure the incomes.

incomes of your benefice, they are tempted to think, there is nothing in religion, or at least, that you do not believe one word of it yourselves. The people are astonished, when they hear you preach against lying and hypocrisy, or exhort them to be sincere and serious in the divine worship, while they perceive you yourselves cannot possibly be sincere and serious in a great part of it. And besides, your reputation for common honesty is upon this account, sunk so low with them, that they cannot adventure to trust you in any affair of life, wherein you have any considerable worldly temptations to induce you to act an unrighteous part. For the same conscience, or rather, the same want of conscience, which allows you continually to assert that for sacred truth, in the immediate presence of a heart-searching God, which you believe to be inconsistent with his revelation, and derogatory to his honour as the most High; the people are sensible will allow you to do any other wickedness, when you shall be as well paid for it, as you are for reading the prayers of the church. Thus you have undermined all your reputation: and what will you do to recover it? Verily, you must either return to the faith of the church in the doctrine of the *holy Trinity*, or else you must throw up your benefices and commence dissenters. The church, in imitation of God, would rather you should come to the acknowledgment

knowledge of the truth, and be saved : but if you are inflexible and will still persist in dangerous errors, and destructive heresies, she must disown you, and look upon you, as unjust intruders into the benefices you now enjoy. These you ought honestly to quit, that they may be disposed of to persons worthy to fill them, such as are her true and genuine sons, who are sound and orthodox in the faith, and who alone have a right to her revenues and promotions. You may as lawfully detain an estate from the right heir, as possess the endowments of an orthodox church : and the world is now convinced, that you would make no scruple of doing the former, for the sake of private gain, if you could do it in as legal a way, and with as much impunity as you do the latter. If you would clear yourselves from such suspicions, and would act a consistent part, you must leave the service of the church, which in your consciences you believe to be unlawful, and must add schism to your heresy, and set up separate assemblies, if you can persuade any of the people to be so foolish, as to run after you. It is in vain to plead, that you cannot conveniently throw up your benefices, because without their incomes you cannot subsist yourselves and families. If this be allowed to be a good excuse in your case, the same must be allowed to have been a good excuse in all like cases ; and then there
could

could have been no reformation from popery; nay, there could have been no christianity. If you had lived in our blessed saviour's days, and had had no more grace than you have now, you would certainly have conformed to the *Jewish* church against your consciences, rather than have suffered for his sake. Do not you now venture to deny what you take to be the sacred truth of Christ before men, every time you read the service of the church? you must not then wonder, if he should hereafter deny you before his heavenly father.

And, *Gentlemen*, suffer me to put one question more to your consciences, and that is, whether you do not find by experience, that your reading prayers and doxologies, which you do not believe, does not create, and sensibly increase in you, a carelessness in all Parts of divine worship, and lessen your regard for the whole of the worship itself? if this be so, pray have a care that it does not end in downright atheism. As much as I hate the present divisions in the church, yet I cannot help saying, it is better to be an honest and sincere dissenter, than a hypocritical priest of the purest and most orthodox church in world. And I heartily wish you would no longer continue to be the reproach and scandal of the church of *England*: but above all, my prayer for you is, that the merciful God would take pity upon you, and lead you into all his sacred truth, and in all the
ways

ways of piety and righteousness, that your souls may be saved in the day of the lord !

Having finished my address to the *arian clergy*, I now turn to those of the *laity* of the church of *England*, who continue in her communion, and yet have renounced her orthodox doctrines, particularly that of the holy and blessed trinity.

You, *Gentlemen*, I own, have one plea, which the *arian clergy* have not ; and that is, that you can pass over, and avoid repeating any thing in the *liturgy*, which you disapprove, while the clergy must read all that comes in their way, whether they believe it or not. I am sensible, many *gentlemen* take this method of stopping their mouths, and withholding their assent, when the priest reads, or the clerk and people devoutly repeat such passages of the *liturgy*, as are utterly subversive of the *arian* scheme : but this salvo is not sufficient ; for at this rate you may join in worship with a *popish* church, and that whether you understand the *latin* prayers or not. . If you do not happen to understand *latin*, then, while the priest is reading *latin* prayers, you may do the same as you now do, when the minister of the parish reads those parts of the *liturgy*, which you say you cannot possibly understand. What that is you know best, whether you pray secretly, or are intirely idle and thoughtless, or indulging vain thoughts. If you do understand the *latin* prayers, then you
may.

may do the same as you do with the *liturgy*; that is, join with the worship, where it is consistent with your notions of religion, and keep silence, and with-hold your assent, when the priest and people about you are adoring a crucifix, are worshipping an image of God, are praying to saints and angels, or denouncing curses upon the protestants. The reasons why you cannot be members of such a church, are as much reasons, why you should not be members of the church of *England*, untill you have renounced the doctrines condemned by her. And think one moment, whether that principle of conduct can be good, righteous and eligible, which will admit you as well to be members of the superstitious and idolatrous church of *Rome*, as of the church of *England* itself? nay, I cannot see why the principle you act upon will not as well permit you to be stated members of a *Mahometan* assembly; where you might avoid worshipping *Mahomet*, exactly in the same way as you now avoid giving supreme glory to God, the son, and holy ghost: and yet, your being constant members of a *Mahometan* assembly, especially in a place where Christian churches were within your reach, would be an evidence, in the apprehension of all mankind, that you were really *Mahometans*. Thus being constant members of an *orthodox* church, especially in a place where *arian* conventicles are within your reach,

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is, in the apprehension of all mankind, an evidence that you are really *orthodox* too. It is in vain for you to *protest against fact*. It only lays open your self-contradiction and hypocrisy the more. Suppose a bill was presented to a *grand-jury*, charging you with murder : suppose all the *jury* believed you guilty except myself ; what would you think, what would you say of me, if I should be intirely silent, when your bill was before us ; and to all outward appearance seem to give my consent ? would you not charge me with prevarication, hypocrisy, cowardice, and a want of friendship ? and would you admit it as a sufficient excuse, that I afterward declared against finding the bill, when I was gotten into other company ? would you not say that my protest comes too late ; and that I should have entered my protest in season, while the bill was under consideration ? let me put another case, which is still more exactly parallel : suppose there are two music-meetings in the town where you live, in one of which there is never any song allowed, but what you are convinced is perfectly consistent with truth, religion and virtue ; while in the other there are some profane and filthy songs mingled with the good ? suppose your daughter voluntarily chose to attend the latter, and there shewed no dislike to the profaneness and immodesty of the songs, but seemed as much to join with these as with such as

were

were innocent, would you not severely reprove and condemn her, and imagine that she had too much love to obscenity and impiety ? and suppose she should tell you, at home, that when she was at the music-meeting, and bore a part in the tunes, she either stopped when the filthy passage occurred, or else sung some other words ; would you admit this as a sufficient excuse ? would you not insist upon it that it was her duty, there, upon the spot, to publish her dislike, or rather to resolve to go thither no more ? and would you not think that her *choosing* to avoid the innocent club, and to frequent the vicious one, was a sign she was grown in love with profaneness and immorality ? and would you not urge, that her protesting against fact would not serve her turn ? no more will your protesting against fact serve yours. I suppose you may have heard of many *Jacobites* in the kingdom, who still constantly attend the service of the church, in which King George, Queen Caroline, *Frederic* Prince of Wales, are prayed for by name. In these prayers the *Jacobites* pretend they cannot in conscience join : and yet they kneel as in other prayers, and shew no more dislike outwardly to those than to these. Now I appeal to yourselves ; what censure have you been wont to pass upon this behaviour of the *Jacobites* ? have you not often severely condemned it as abominable hypocrisy ? is there not all the same

same reason to condemn your own practice, which is exactly like it ? if you really look upon the passages before recited out of our *liturgy* to be contrary to truth, and to the holy scripture, and to contain in them contradictions and idolatry, is there not as much reason that you should leave the communion of the church, as that your daughter should avoid profane music-meetings ; and the *Jacobites* refuse to join with a church that prays for the king ? the church cannot look upon them or you as sound members : she disowns you, and renounces all relation to you. Act a consistent part ; either leave her worship, which you disapprove, or else fulfil her earnest wishes, *viz.* learn to believe her most sacred doctrines, and to adore the awful mysteries that she teaches : she calls you back from error, and will gladly receive and own you upon your repenting and making acknowledgment of the truth. Leave your hypocrisy : dare not any longer to trifle with men, and with a heart-searching God : be not ashamed of the truth in an unbelieving and scoffing age : *be faithful to the death, and you shall inherit the crown of life.*

A New FORM of PRAYER,

First printed in 1712,*

O Thou blessed JESUS, who camest into the world *not to destroy* mens lives, but *to save them*; to make the *wolf* and the *lamb* to feed together, that there might be *no more hurting or destroying* in all thy holy mountain: in the execution of this thy healing design, thou didst *suffer meekly ten thousand* injuries from others, but *never didst any one* thyself: the charms of thy goodness and mercy, thy benevolence, kindness and compassion do endear thy person, and render thy name lovely to heaven and earth.

Thou hast, indeed, enjoined upon all thy followers the same temper of mind, as a mark of thy true religion, and of its genuine professors: a temper which is never to be put off, but when it is to please thee, and serve the cause of that same religion: a religion, which (like thyself) is all sweetness and love.

Yet, forasmuch as in order to promote this religion in others, it is necessary for us sometimes to
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* The Author, Dr. Grosvenor, a Dissenting Minister,

forget it ourselves ; needful to forget the *goodness* of its author, and the *sweetness* of its nature : O thou, who art *love* and *goodness* itself, accept we pray thee, for good service to thee, and thy church, and suffer us to recommend ourselves to thee by the sacrifice we now offer.

Accept the pious endeavours, that have at length procured the laws we have so long desired ; such as will ruin the families of those who have been *so wicked* as to have a conscience of their own : and so insufferably *arrogant* as to dare to judge for themselves, and to differ in opinion from us.

Behold with pleasure the tears and sorrows of those, that are to be made a sacrifice to the *zeal* of thine house. Let it please thee to approve of the taking away their *liveliness* and support, whereby they and their families will be reduced to a condition of starving and beggary. The strain upon the consciences of some, the distractions of others in the prospect of misery within or without ; the heavy confusion of so many minds ; let these, with all their pleasing consequences of anguish, come up before thee as *incense* ; and all the other **WHOLESOME SEVERITIES**, we can get the power of inflicting, *as an evening sacrifice*.

And because whatsoever is pleasing to thee, it must be the more so, the more exquisite and perfect it is, and the more likely to reach its godly end : let it, therefore, please thee, to grant this
thy

thy truly *apostolic church* such *heights of zeal*, and such opportunities of exerting it, as that we may no longer lie under the *scandal* of MODERATION and forbearance; nor come behind any church in the world, in the most *flaming* expressions of our love to God, and the most *burning* proofs of our love to our brethren.

And whereas we are unhappily hindered at present, from doing all we would; let us however do what we can: let us thunder out *Anathema's* and *invectives*, till mutual hatreds and quarrels shall quicken the slow pace of a meer lingering prosecution; and improve our zeal up to *inquisitions*, to *dungeons* and *gallies*: untill we also may be in a capacity to present thee with that *most Christian* evidence of our love of truth, general *massacres* and *assassinations*.

So we thy servants, the *sheep* of thy pasture, and the *lambs* of thy flock, the *harmless* followers of the *merciful* Jesus, will ever celebrate thy praise, in plunderings, in violence, in oppressions and murders; to the utter overthrow and confusion of all those that dare believe otherwise than we do, in certain points which we have *resolved* shall be articles of faith, and parts of worship. *Amen.*

F I N I S.



